Acta Apostolicae Sedis

Volume XXXVII (*1945*)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXVII, SERIES II, VOLUME XII, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, 1945.

[*Latin ed. p. 5*]

A.D. 1945, Januarium 28, XXXVII, (Ser. Xn, v. Xn) - No. 1. ACTA APOSTOLICAE SEDIS. COMMENTARIUM OFFICIALE. ACTA PII PP. XII. SERMO QUEM SS.M.D. N. PIUS PP. XII HABUIT DIE XXIV MENSIS DECEMBRIS A. MCMXLIV, IN PERVIGILIO NATIVITATIS D. N. IESU CHRISTI, ADSTANTIBUS EMIS PP. DD. CARDINALIBUS ET EXCMIS DD. EPISCOPIS AC ROMANAE CURIAE PRAELATIS.

With paternal gratitude, in this vigil of the Holy Nativity and as the new year approaches, the noble impulse of your hearts, more than a traditional custom, has led you, Venerable Brothers and beloved Sons, to the house of the common Father of the faithful. You who, during the year that is drawing to a close, have assisted Us with your wise counsel and your constant collaboration, now wish to offer Us the gift of your fervent prayers and your good wishes, expressed with such deferential kindness, with such sincerity, and with such a clear accent, by your eminent representative, the venerable Dean of the Sacred College: you wish to make it known to him who bears upon his weak shoulders, in these difficult times, the weight of the Supreme Apostolic Ministry, that in the fulfillment of an office ever more vast and burdensome, he can always count on the support of all your forces dedicated to the service of so august a cause. To so much of your devotion and fidelity, to so much zealous work, exercised by you in the offices assigned to you in the service of Christ, how else could Our paternal heart respond, if not with a lively feeling of satisfaction and gratitude towards you, and...

[*Latin ed. p. 6*]

6. *Acta Apostolicae Sedis* – An Official Commentary, especially with humble gratitude to the Father of Lights, who has poured forth abundantly into your souls the Spirit of His Son, the Supreme and Eternal Priest? Numerous difficulties caused by the war. The longer the war continues, the more the grave and numerous difficulties that it creates, unfortunately, impede the provision, according to the best traditions of the past and the expectations of the peoples who form the universal Church, for not a few needs that have painfully arisen within and outside the Roman Curia. No less intensely do the obstacles afflict Us, which make the coming of the Bishops to the Eternal City more difficult, or, in many respects, entirely impossible, to venerate the tomb of Peter and to visit his unworthy Successor; a visit which is a powerful symbol and support of the union of all members of the Church with its visible Head. We eagerly await the day

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when, when the way to Rome shall be free from every obstacle, we may greet Our Venerable Brothers here and confer with them concerning the needs, hitherto never known to this extent, and the formidable problems, to resolve which, after the war, in every part of the world, with special regard also to the mission territories, the Church must bring its prompt aid. Events of the year drawing to its close. Not only in the annals of the city, but in the very depths of the soul of the entire Roman people, the history of the year now nearing its end is indelibly inscribed, almost as if with a steel engraving. A year of bitter anxieties and grave dangers, from the very beginning of which the tragic fate that befell other cities, reduced to a heap of rubble and ashes, loomed as an imminent threat over the sacred hills, from which have flowed upon humanity, upon Christendom, imperishable benefits. A year of tangible and generous protection, during which the destroying angel, who already brandished the sword, passed by, sparing the horrors of devastation from the soil sanctified by the blood of the Princes of the Apostles and of so many martyrs. A year of anxieties for your hearts, troubled not only by the external dangers of the war, but especially by the fate, safety, and freedom of this Apostolic See, in the undisturbed exercise of all those rights and duties which, above earthly conflicts, are inherent in its universal mission for the good of souls.

[*Latin ed. p. 7*]

With a heart filled with gratitude and moved by the merciful Lord, we see this year, so full of labors and anxieties, of sorrows and consolations, of trials and interior graces, drawing near to the ocean of eternity. And with a confidence that past dangers have made even more steadfast, our gaze turns towards the Divine Infant, given to us in the cave of Bethlehem, and under His benevolent guidance, without timid hesitation, we face the work and the trials that the future holds for us amidst the suffering of humanity.

Transformations, both external and spiritual, of humanity. This humanity, Venerable Brothers and beloved sons, – we can all be persuaded – upon emerging from the war, will not only find profoundly altered conditions of life, but above all, it will show a very different spiritual face: than that which existed before the conflict. The geographical maps depicting the borders of the states will not fail to change their appearance. Moreover, men, especially men, in the investigations of the intellect, in the silent secrets of the heart, in aspirations and judgments, in appreciations and affections, so many transformations have already occurred, whose external repercussions will not be long in coming.

The souls of a great part of men are troubled by a restless agitation, which perhaps finds no parallel in any of the most serious crises of history. An agitation in which good and evil are strangely mingled, to create and to destroy, to order and to disrupt. To this agitation is associated in many a nearly instinctive aversion to everything of the past, a frenzy for novelty,

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which often lacks neither foundation in its object, nor nobility in its motives, but which frequently lacks the clarity and precision of its purpose, and the discernment in the choice of means, while with imprudent and hasty optimism, one expects more from novelty than it can give.

Whoever is skilled in interpreting the signs of the present time, in reading the depths of men's hearts, in following with a calm eye and an impartial judgment the symptomatic curve of this fever, knows well that with the restlessness that has invaded the minds of the multitudes as a result of the war and the events that accompanied it, a desire for renewal has penetrated the world, which tends and urges, in one form or another, towards its actual realization. This realization will follow the course of a gradual and ordered evolution.

[*Latin ed. p. 8*]

8; Acta Apostolicae Sedis — Commentarium Officiale. Will this [movement] illuminate, or instead will it burst forth violently, blowing up the bridges between the past and the future? Will it pour forth impetuously like a torrent above the banks, sweeping away the dams of justice and morality? Poor humanity, after the bloody scourge of the world war, must it still suffer the venomous bite of civil war? The merciful charity of the Church. In the very heart of humanity, which, through such a tragic present, is moving towards an uncertain future, stands vigilant and protective, the *civitas supra montem posita*, the Church of Christ. There, the waves of the sea, furiously agitated, break against the foot of its walls; but, within, the *Sancta Sanctorum* of its faith and its hope remains unshaken. In the turmoil of earthly events, and despite the imperfections and weaknesses that may superficially obscure it, it has the certainty of remaining steadfastly faithful to its mission until the end of time. Strengthened by such a comforting certainty, which is not based on human ability, but on the help of divine omnipotence, the Bride of Christ can and must, amidst this present agitation, bend with a tenderness so profound and intimate, with a dedication so generous, towards the immense multitude of its unfortunate, distressed, and perplexed children, and so often, alas, misguided and lost. In our days, when the victims of error, innocent or guilty, have become a legion; when the number of those who, through suffering, misery, oppression, injustice, spiritual abandonment, and bad example, have lost the right way, has alarmingly increased; a bright message shines before the Church, its ministers, and all its children called to the apostolate of word and action. Animated by the generosity of God's saving love, it rejects the proud narrow-mindedness, the vain justice of Pharisaism in its arrogant and disdainful isolation, remembering the words of the Redeemer: "For not to call the righteous, but sinners to repentance." The defense of the Truth. A limit, nevertheless, a moral barrier stands before this merciful charity, a barrier that this very charity has no right to overstep: the Truth. *Luke

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5:32.*

[*Latin ed. p. 9*]

In a time when, more acutely and painfully than ever, the lament is fulfilled: "Faith has failed among the sons of men"; in a time when errors, widely disseminated with violence, now manifest, now subtly concealed, strive to gain control of public opinion and positions of power; in a time when the words: "liberty," "independence," "democracy," are, for some, not aspirations and tendencies of spirit, but a means to lull the vigilance of those whose fidelity would never knowingly abandon or endanger the heritage transmitted to them by all of Christendom; in a time when, more skillfully than ever, the enemy of Christ and of His Church seeks, according to the expression of the Apostle of the Gentiles, to disguise himself as an angel of light; 3 in a time such as this, the Church and the Supreme Pastor, responsible for the Lord's inheritance, have, more than ever, the duty to proclaim the Truth, to defend it against the snares of prevailing errors, without human respect and without weakness, to open the eyes of men of good will, and especially of the faithful, to the dangers of certain modern currents, to sharpen the discernment of their judgments so that they may promptly recognize errors that are cloaked in the appearance of truth, lest the peoples experience too late and at their own expense the bitter warning of the Prophet: "You have conceived the iniquity, you have brought forth falsehood, you have stolen the fruit of lies." 4

Anxious to fulfill this grave duty, We, as in past years, so also in this present Christmas season, will today address a Message to the faithful of the whole world, many of whom, separated materially by the world conflict from this See of Peter, have a double need to feel united, as equally true and equally beloved members, to the great family of the Church; We are pleased if Our word will reach those who are not united to Us by the sacred bond of faith, bringing love and good.

Meanwhile, all that Our heart contains of affection and benevolence and gratitude for you, Venerable Brothers and beloved sons, We deposit at the feet of the cradle of Him who humbled Himself.

* Psalm 11, 2.

* 2 Corinthians 11, 14.

* Hosea 10, 13.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis — An official commentary, in humility of the flesh, to render those who believe in Him participants of His inexhaustible riches and His inscrutable dignity, beseeching Him to abundantly grant to all, and to each one within the sphere of their duties, the intimate joys and consolations of this divine sonship. With such a wish, We impart from the heart to you, "and to all those whom you intend to include in your prayers

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and in your Christmas devotions, as a pledge of the most excellent graces of the Prince of Peace, Our Apostolic Benediction.

RADIO ANNOUNCEMENT FROM THE SUPREME PONTIFF, ON THE TWENTY-FOURTH DAY OF THE MONTH OF DECEMBER, IN THE YEAR ONE THOUSAND NINE HUNDRED AND FORTY-FOUR, ON THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST, GIVEN TO THE ENTIRE WORLD.

TO THE PEOPLES OF THE ENTIRE WORLD, THE SIXTH YEAR OF THE WAR.

"Benignitas et humanitas apparuit Salvatoris nostri Dei." (Kindness and humanity appeared through our Savior God.)

Already for the sixth time, since the beginning of this terrible war, the holy Christmas liturgy greets us with these words, breathing forth serene peace: the coming among us of the God Savior. The humble and squalid cradle of Bethlehem draws to itself, with indescribable attraction, the thought of all believers. In the depths of hearts darkened, afflicted, and overwhelmed, descends, and invades all, a great torrent of light and joy. Heads bowed are raised serenely, because Christmas is the feast of human dignity, the feast of "the admirable exchange, by which the Creator of the human race, taking a living body, deigned to be born of the Virgin, and with His coming bestowed upon us His divinity."

But our gaze spontaneously turns from the bright Child of the manger to the world that surrounds us, and the painful sigh of the Evangelist John rises to our lips: "Et lux in tenebris lucet, et tenebrae eam non comprehenderunt." ("And the light shines in the darkness, and the darkness has not overcome it.")

For, alas, even this sixth time, the dawn of Christmas rises.

[*Latin ed. p. 11*]

Acta PU Pp. XII 11 speak of battlefields ever more extensive, of cemeteries where ever more numerous remains of victims accumulate, of deserted lands, where rare, tottering towers indicate, in their silent sadness, the ruins of cities once flourishing and prosperous, and where bells, fallen or stolen, no longer awaken the inhabitants with their joyful Christmas song. These are all mute witnesses, denouncing this stain in the history of humanity, which, voluntarily blind before the clarity of Him who is the splendor and light of the Father, voluntarily turned away from Christ, has descended and fallen into ruin and the abdication of its own dignity. Even the small lamp has been extinguished in many majestic temples, in many humble chapels, where, near the tabernacle, it had participated in the vigils of the divine Host over the sleeping world. What desolation! What contrast! Is there then no hope for humanity?

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AURORA DI SPERANZA (DAWN OF HOPE)

Blessed be the Lord! From the mournful groans of pain, from the very depths of the agonizing anguish of oppressed individuals and nations, arises a dawn of hope. In a constantly growing number of noble spirits, there arises a thought, a will ever clearer and firmer: to make this world war, this universal upheaval, the starting point for a new era, for a profound renewal, for the total reorganization of the world. In this way, while armies continue to toil in deadly battles, with ever more cruel means of combat, the leaders of nations, responsible representatives of the nations, gather in conferences and discussions, in order to determine the fundamental rights and duties upon which a community of states should be rebuilt, to chart a path towards a better, safer, and more worthy future for humanity.

A strange antinomy, this coincidence of a war, the severity of which tends to reach a paroxysm, and the remarkable progress of aspirations and intentions towards an agreement for a solid and lasting peace! Without a doubt, one can certainly discuss the value, applicability, and effectiveness of this or that proposal; judgment on them may well remain suspended; but it is always true that the movement is underway.

THE PROBLEM OF DEMOCRACY

Furthermore—and this is perhaps the most important point—under the sinister glare of the war that surrounds them, in the scorching heat of the furnace in which they are imprisoned, the peoples have, as it were, awakened from a...

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - A lengthy official commentary. They have adopted a new, questioning, critical, and distrustful attitude towards the State and its rulers. Having learned from bitter experience, they oppose with greater force the monopolies of a dictatorial, unchallengeable, and untouchable power, and demand a system of government that is more compatible with the dignity and freedom of citizens. These restless multitudes, deeply affected by the war, are now convinced—at first perhaps vaguely and confusedly, but now irresistibly—that if the possibility of scrutinizing and correcting the actions of public authorities had not been lacking, the world would not have been plunged into the disastrous turmoil of war, and that in order to avoid a similar catastrophe in the future, effective guarantees must be created within the people themselves. Given this state of mind, is it surprising that the democratic tendency is embraced by the people and widely supported by those who aspire to collaborate more effectively in the destiny of individuals and society? It is hardly necessary to recall that, according to the teachings of the Church, "it is not forbidden to prefer governments of a popular form, provided that the Catholic doctrine

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concerning the origin and use of public power is observed," and that "the Church rejects none of the various forms of government, provided they are suitable for themselves to provide for the good of the citizens." 4 Therefore, in this solemnity, which commemorates both the benevolence of the Incarnate Word and the dignity of man (dignity understood not only in the personal sense, but also in the social life), We direct Our attention to the problem of democracy, to examine according to what norms it must be regulated, in order to be considered a true and healthy democracy, suitable for the circumstances of the present time; this clearly indicates that the concern and solicitude of the Church is directed not so much to its external structure and organization—which depend on the aspirations of each people—but to man, as such, who, far from being the object and a passive element of social life, is instead, and must be and remain, its subject, its foundation, and its end. Having established that democracy, understood in a broad sense, admits of various forms and can be implemented both in monarchies and in republics, two questions present themselves for Our examination: What characteristics must distinguish the men who... [The passage is incomplete.]

[*Latin ed. p. 13*]

Acts of Pope Pius XII, 13. Concerning democracy and its operation. 2. What characteristics should distinguish those men who hold public power in a democracy?

I. – Characteristics proper to citizens in a democratic regime. To express one's opinion concerning the duties and sacrifices imposed upon one; not to be compelled to obey without having been heard: these are two rights of the citizen, which find their expression in democracy, as its very name indicates. From the solidity, harmony, and good fruits of this interaction between citizens and the government of the State, one can recognize whether a democracy is truly healthy and balanced, and what its strength and vitality are. Regarding the extent and nature of the sacrifices required of all citizens – especially in our time, when the activity of the State is so vast and decisive – the democratic form of government appears to many as a natural postulate imposed by reason itself. However, when one demands "more democracy and better democracy," such a demand can only mean placing the citizen in an ever greater position to express his own personal opinion, and to express it and make it effective in a manner conducive to the common good.

PEOPLE and "MASS." From this, a first necessary conclusion, with its practical consequence, follows. The State does not contain within itself, nor does it mechanically assemble in a given territory, an amorphous agglomeration of individuals. Rather, it is, and must be in reality, the organic and organizing unity of a true people. People and a shapeless multitude, or, as is commonly said, a "mass," are two distinct concepts. The people live and

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move with a life of their own; the mass is inert in itself, and cannot be moved except from the outside. The people live from the fullness of life of the men who compose it, each of whom – in his own place and in his own way – is a person aware of his own responsibilities and convictions. The mass, on the other hand, awaits an impulse from the outside, easily manipulated in the hands of anyone who exploits its instincts or impressions, ready to follow, at one time this, at another that banner. From the exuberance of life of a true people, life flows abundantly and richly into the State and all its organs, infusing them with a constantly renewed awareness of their own responsibility, and the true sense...

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis – Official Commentary on the Common Good.

The State can also make use of the elementary force of the mass, skillfully manipulated and employed. However, in the hands of ambitious individuals or groups, who have artificially grouped the mass according to selfish tendencies, the State itself, with the support of the mass, which is reduced to being more than a simple machine, can impose its arbitrary will upon the best part of the true people. The common good is thereby gravely and for a long time harmed, and the wound is often difficult to heal. From this, another conclusion becomes clear: the mass – as We have now defined it – is the chief enemy of true democracy and its ideal of liberty and equality. In a people worthy of that name, the citizen feels within himself the consciousness of his personality, his duties and his rights, his own liberty, joined with respect for the liberty and dignity of others. In a people worthy of that name, all inequalities, arising not from arbitrary power, but from the very nature of things, inequalities of culture, of possessions, of social standing – without prejudice, of course, to justice and mutual charity – are not at all an obstacle to the existence and predominance of a true spirit of community and brotherhood. On the contrary, far from harming civil equality in any way, they confer upon it its legitimate meaning, namely, that before the State, each individual has the right to live his own personal life honorably, in the place and under the conditions in which the designs and dispositions of Providence have placed him. In contrast to this picture of the ideal democratic liberty and equality in a people governed by honest and provident hands, what a spectacle is presented by a democratic State left to the arbitrary will of the mass! Liberty, as a moral duty of the person, is transformed into a tyrannical pretension to give free rein to human impulses and appetites to the detriment of others; equality degenerates into a mechanical leveling; into a monochrome uniformity. The sense of true honor, personal activity, respect for tradition, dignity – in a word, everything that gives life its value – little by little, sinks and disappears. And what survive are, on the one hand, the deluded victims of the ostentatious charm of democracy, naively confused with the very spirit of

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democracy, with liberty and equality, and, on the other hand, the more or less numerous exploiters who have managed, through the force of money or the force of organization, to secure for themselves a privileged position and even power over others.

[*Latin ed. p. 15*]

Acta Pii PP. XII, ll. la- - Characteristics of those who hold public power in a democracy. The democratic state, whether monarchical or republican, must, like any other form of government, be invested with the power to command with true and effective authority. The very absolute order of beings and ends, which shows man as an autonomous person, that is, a subject of inviolable duties and rights, the root and end of his social life, also embraces the state as a necessary society, endowed with authority, without which it could neither exist nor live. If men, availing themselves of personal liberty, were to deny any dependence on a superior authority endowed with the right of coercion, they would thereby undermine the very foundation of their own dignity and liberty, that is, that absolute order of beings and ends. Established on this very foundation, the person, the state, public power, with their respective rights, are so closely and connected that they either stand or fall together. And since that absolute order, in the light of sound reason, and especially of the Christian faith, cannot have any other origin than in a personal God, our Creator, it follows that the dignity of man is the dignity of the image of God, the dignity of the state is the dignity of the moral community willed by God, the dignity of political authority is the dignity of its participation in the authority of God. No form of state can fail to take into account this intimate and indissoluble connection; less than any other, democracy. Therefore, if those who hold public power do not recognize this, or more or less disregard it, they shake the very foundations of their own authority. Likewise, if they do not sufficiently take this relationship into account, and do not see in their office the mission of implementing the order willed by God, there arises the danger that the egoism of power or of interests will prevail over the essential demands of political and social morality, and that the empty appearances of a democracy of pure form often serve as a mask for what is actually less democratic. Only a clear understanding of the ends assigned by God to every human society, combined with a deep sense of the sublime duties of social work, can put those to whom power is entrusted in a position to fulfill their obligations of a legislative, judicial, or executive order, with that awareness of their own responsibility, with that objectivity, with that impartiality, with that loyalty.

[*Latin ed. p. 16*]

With that generosity, with that incorruptibility, without which a democratic government can scarcely obtain the respect, the trust, and the ad-

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herence of the best part of the people. A profound understanding of the principles of a healthy and just political and social order is of particular importance in those who, in any form of democratic regime, act as representatives of the people, either wholly or in part, and exercise legislative power. And since the center of gravity of a normally constituted democracy resides in this popular representation, from which political currents radiate throughout all fields of public life – for good as well as for ill – the question of the moral elevation, practical suitability, and intellectual capacity of members of parliament is, for every people under a democratic regime, a matter of life or death, of prosperity or decline, of healing or of perpetual malaise. To accomplish fruitful action, to inspire esteem and trust, any legislative body must – as undeniable experiences attest – include within its ranks a select group of men, spiritually eminent and of steadfast character, who consider themselves as representatives of the entire people, and not merely as mandataries of a crowd, to whose particular interests, alas, the true needs and the true requirements of the common good are often sacrificed. A select group of men, not restricted to any particular profession or condition, but rather representing the diverse life of the entire people. A select group of men of solid Christian conviction, of sound and reliable judgment, of practical and equitable sense, consistent with themselves in all circumstances; men of clear and sound doctrine, of firm and upright intentions; men, above all, capable, by virtue of the authority that emanates from their pure conscience and widely extends around them, of being guides and leaders, especially in times when pressing necessities overwhelm the people's susceptibility, and make them more easily misled and lost; men who, in periods of transition, generally troubled and torn by passions, by the divergence of opinions, and by the opposition of programs, feel doubly obligated to circulate throughout the veins of the people and the State the spiritual antidote of clear views, of thoughtful kindness, of justice equally favorable to all, and the inclination of the will towards national unity and concord in a spirit of sincere brotherhood. The peoples whose spiritual and moral temperament is sufficiently "fertile" find within themselves, and can offer to the world, heralds.

[*Latin ed. p. 17*]

Acta Pii PP. XII 17, and the instruments of democracy, which exist within those dispositions and know how to put them into practice. Where such men are lacking, others come to take their place, and make political activity the arena of their ambition, a race for gain for themselves, for their caste, or for their class, while the pursuit of particular interests obscures and endangers the true common good.

THE ABSOLUTISM OF THE STATE. A healthy democracy, founded on the immutable principles of natural law and revealed truths, will resolutely oppose that "corruption, which attributes to the legislation of the State a

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power without restraint or limits, and which makes even the democratic regime, despite contrary but vain appearances, a pure and simple system of absolutism." The absolutism of the State (which must not be confused, as such, with absolute monarchy, of which we are not speaking here) consists in the erroneous principle that the authority of the State is unlimited, and that in its presence – even when it gives free rein to its despotic ambitions, exceeding the boundaries of good and evil – no appeal is admitted to a higher law and one that is morally binding. A man who is enlightened with right ideas about the State and the authority and power with which it is invested, as guardian of social order, will never think of offending the majesty of positive law within the scope of its natural competence. But this majesty of human positive law is only unappealable if it conforms – or at least does not oppose – the absolute order established by the Creator and brought to a new light by the revelation of the Gospel. It cannot exist except insofar as it respects the foundation upon which the human person, no less than the State and public power, rests. This is the fundamental criterion of every healthy form of government, including democracy; a criterion by which the moral value of every particular law must be judged.

III. - Nature and conditions of an effective organization for peace.

THE UNITY OF THE HUMAN RACE AND THE SOCIETY OF PEOPLES. We have wished, dear children, to seize the opportunity of the Christmas season to indicate the paths along which a democracy, which corresponds to human dignity, can, in harmony with natural law.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis — An official commentary on the designs of God manifested in revelation, in order to achieve beneficial results. Indeed, we deeply recognize the utmost importance of this issue for the peaceful progress of the human family; but at the same time, we are aware of the high demands that this form of government places on the moral maturity of individual citizens; a moral maturity to which one could scarcely hope to fully and certainly attain, if the light of the cave of Bethlehem did not illuminate the dark path, along which peoples, beset by a turbulent present, journey towards a future they hope will be more serene. But to what extent will the representatives and pioneers of democracy be guided in their deliberations by the conviction that the absolute order of beings and gods, which We have repeatedly reminded you of, also includes, as a moral requirement and as the culmination of social development, the unity of the human race and the family of peoples? The future of peace depends on the recognition of this principle. No global reform, no guarantee of peace, can abstract from it without weakening and denying itself. If, however, this very moral requirement finds its realization in a society of peoples that knows how to avoid structural defects and shortcomings of previous solutions, then the majesty of that order will equally regulate and govern the deliberations

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of this society and the application of its means of sanction. For the same reason, it is understood how the authority of such a society of peoples must be true and effective on the States that are its members, in such a way that each of them retains an equal right to its relative sovereignty. Only in this way can the spirit of a healthy democracy penetrate even the vast and thorny field of foreign policy.

AGAINST AGGRESSIVE WAR AS A SOLUTION TO INTERNATIONAL DISPUTES

A duty, moreover, obliges all, a duty that tolerates no delay, no postponement, no hesitation, no tergiversation: namely, to do everything possible to forever proscribe and ban aggressive war as a legitimate solution to international disputes and as an instrument of national aspirations. Many attempts have been seen in the past undertaken for this purpose. All have failed. And all will always fail, until the sanest part of the human race has a firm will, and is zealously opposed to...

[*Latin ed. p. 19*]

The Acts of Pope Pius XII, born as a duty of conscience, compel us to fulfill the mission that past times began with insufficient seriousness and resolve. If any generation has felt in the depths of its conscience the cry: "War against war!", it is certainly the present one. Having passed through an ocean of blood and tears, such as perhaps past times never knew, it has experienced the unspeakable atrocities so intensely that the memory of so many horrors must remain imprinted in its memory and in the very depths of its soul, like the image of hell, to which anyone who harbors sentiments of humanity will never desire more fervently than to close its gates forever.

FORMATION OF A COMMON BODY FOR THE MAINTENANCE OF PEACE. The resolutions known thus far from international commissions allow us to conclude that an essential element of any future world order would be the formation of a body for the maintenance of peace, a body invested by common consent with supreme authority, and whose office should also be to stifle in its infancy any threat of isolated or collective aggression. No one could greet this development with greater joy than those who have long defended the principle that the theory of war, as a suitable and proportionate means of resolving international conflicts, is now outdated. No one could wish for this common collaboration, to be implemented with a seriousness of intent previously unknown, greater success with more ardor than those who have conscientiously striven to lead Christian and religious thought to reconsider modern war with its monstrous means of combat.

Monstrous means of combat! Without a doubt, the progress of human inventions, which should have marked the fulfillment of greater well-being

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for all humanity, has instead been turned to destroy what centuries had built. But with this, the immorality of aggressive war has become ever more evident. And if now to the recognition of this immorality is added the threat of a legal intervention by the Nations and a punishment inflicted on the aggressor by the society of States, so that war feels itself always under the blow of proscription, always watched over by a preventive action; then humanity, emerging from the dark night in which it has long been submerged, will be able to greet the dawn of a new and better era in its history.

[*Latin ed. p. 20*]

20. Acta Apostolicae Sedis - Commentarium Officiale. IN ITS STATUTE EXCLUDING EVERY UNJUST IMPOSITION, on one condition: namely, that the organization of peace, to which mutual guarantees, and where necessary, economic sanctions and even armed intervention should give strength and stability, should not definitively consecrate any injustice, should not entail any violation of any right to the detriment of any people (whether belonging to the group of victors, or the vanquished, or the neutrals), should not perpetuate any imposition or burden, which can only be permitted temporarily as reparation for war damages. It is, although burdensome, equally difficult to avoid that those peoples, whose governments – or perhaps even in part themselves – are held responsible for the war, should bear for some time the rigors of security measures, until the bonds of mutual trust, violently broken, are gradually restored. Nevertheless, these same peoples must also have a well-founded hope – in proportion to their loyal and effective cooperation in the efforts for the future restoration – of being, together with the other states, and with the same consideration and the same rights, associated with the great community of nations. To deny them this hope would be contrary to prudent wisdom, and would assume the grave responsibility of blocking the path to a general liberation from all the disastrous material, moral, and political consequences of the gigantic cataclysm that has shaken the poor human family to its very depths, but which has at the same time pointed out to it the way to new goals. THE AUSTERE LESSONS OF PAIN We do not wish to relinquish the confidence that the peoples, all of whom have passed through the school of pain, have learned its austere lessons. And in this hope, We are comforted by the words of men who have most keenly felt the sufferings of war, and who have expressed, along with the affirmation of their own security needs against any future aggression, their respect for the vital rights of other peoples, and their aversion to any usurpation of those same rights. It would be futile to expect that this wise judgment, dictated by the experience of history and by a high sense of politics, will – while minds are still inflamed – be generally accepted by

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public opinion, or even only by...

[*Latin ed. p. 21*]

Acts of Pope Pius XII, according to the majority. Hatred, and the inability to understand one another, have created, among the peoples who have fought against one another, a fog so dense that it is difficult to hope that the hour has already arrived in which a ray of light will shine to illuminate the tragic panorama on both sides of the dark wall. But one thing we know: and that is that the moment will come, perhaps sooner than is thought, when both sides will recognize that, all things considered, there is only one way to escape from the entanglement in which the world is caught, namely, the return to a solidarity that has been too long forgotten, a solidarity not limited to these or those peoples, but universal, founded on the intimate connection of their fates and on the rights equally belonging to them.

THE PUNISHMENT OF CRIMES. Certainly, no one intends to disarm justice with regard to those who have profited from the war to commit true and proven crimes under common law, to which supposed military necessities could at most offer a pretext, never a justification. But if it were to presume to judge and punish, not individual persons, but collectively entire communities, who could fail to see in such a procedure a violation of the norms that govern any human judgment?

V. The Church, guardian of true human dignity and freedom. In a time when peoples find themselves facing duties such as they have perhaps never encountered in any turning point of their history, they feel in their tormented hearts the impatient and innate desire to take control of their own destiny with greater autonomy than in the past, hoping that in this way it will be easier for them to defend themselves against the periodic incursions of the spirit of violence, which, like a torrent of fiery lava, spares nothing of what is dear and sacred to them. Thanks be to God, the times in which the appeal to moral and evangelical principles for the life of states and peoples was scornfully excluded as unreal seem to have passed. The events of these years of war have taken care to refute, in the hardest way that could ever have been imagined, the propagators of such doctrines. The scorn they displayed against that supposed unreality has been transformed.

[*Latin ed. p. 22*]

22. The Acts of the Apostles reveal a terrifying reality: persecution. The *Sedis* Commentary: Brutality, injustice, and destruction abound.

• If the future belongs to democracy, then a crucial element in its fulfillment must involve the religion of Christ and the Church, the messenger of the Redeemer's word and the continuer of His mission of salvation. For it teaches and defends the truths, communicates the supernatural forces of grace, and implements the order established by God among beings and

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their purposes, the ultimate foundation and guiding principle of every democracy. By its very existence, the Church stands before the world, a shining beacon that constantly reminds us of this divine order. Its history clearly reflects its providential mission. The struggles that it has been forced to endure, compelled by the abuse of power, in defense of the freedom received from God, were, at the same time, struggles for the true freedom of man. The Church has the mission of proclaiming to the world, which yearns for better and more perfect forms of democracy, the highest and most necessary message that can be: the dignity of man, the vocation to sonship with God. It is the powerful cry that resounds from the cradle of Bethlehem to the farthest corners of the earth, reaching the ears of men, in a time when this dignity is most painfully diminished. The mystery of the Holy Nativity proclaims this inviolable human dignity with a vigor and an authority that transcends infinitely that which all possible declarations of human rights might achieve. Christmas, the great feast of the Son of God appearing in the flesh, the feast in which heaven bends down to earth with ineffable grace and benevolence, is also the day on which Christendom and humanity, before the manger, in the contemplation of the *benignitas et humanitas Salvatoris nostri Dei*, become more intimately aware of the close unity that God has established between them. The cradle of the Savior of the world, the Restorer of human dignity in all its fullness, is the point marked by the alliance between all men of good will. There, to the poor world, torn by discord, divided by selfishness, poisoned by hatred, will be given light, love will be restored, and it will be given the opportunity to move forward, in cordial harmony, towards a common goal, and finally to find healing for its wounds in the peace of Christ.

[*Latin ed. p. 23*]

Acta Pii PP. XII 83 V. – A Crusade of Charity. We do not wish to conclude this Our Christmas message without offering a heartfelt word of gratitude to all those – States, Governments, Bishops, peoples – who, in these times of unspeakable calamities, have rendered us valuable assistance in heeding the cry of distress that comes from so many parts of the world, and in extending Our helping hand to so many afflicted sons and daughters, whom the events of war have reduced to extreme poverty and misery. And first of all, it is right to recall the vast work of assistance carried out, despite the extraordinary difficulties of transportation, by the United States of Americae, particularly with regard to Italia, by the Most Reverend Personal Representative of the President of that Union to Us. Nor is it less praise and recognition that We are grateful to express to the generosity of the Head of State, the Government, and the people of Spain, of the Irish Government, of Argentina, of Australia, of Bolivia, of Brazil, of Canada, of Chile, of Italia, of Lituania, of Peru, of Poland, of Romania, of Slovakia, of Switzerland, of Hungary, of Uruguay, who have competed in a noble sentiment of brother-

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hood and charity, the echo of which will not resound in vain in the world. While men of good will strive to build a spiritual bridge of union between peoples, this pure and disinterested act of goodness assumes a singular importance. For when – as we all hope – the dissonances of hatred and discord, which dominate the present hour, shall be nothing more than a sad memory, the fruits of this victory of active and magnanimous love over the poison of egoism and enmities will ripen with even greater abundance. May Our Apostolic Blessing be an encouragement and a reward to all who have participated in this Crusade of Charity, and may the thought that, on this feast of love, from countless anguished hearts, but in their anguish not unmindful, rises to Heaven the grateful prayer: "Deign, O Lord, to reward Thy name to all eternally! Grant us, who act for Thy sake."

[*Latin ed. p. 24*]

To the Most Reverend Father, Dom Ildebrand Vanucci, Bishop in title of Sebaste in Cilicia, and also Ordinary Abbot of St. Paul outside the Walls, and to the Most Reverend Father, Dom Edmund Bernardini, Abbot General of the Cistercian Order: Regarding the events which are soon to be celebrated, which, just as times of sorrow are as important as times of joy, seem to encourage all to place hope in God and to increase Christian virtue in the present difficulties.

The eighth century has passed since our Predecessor, Blessed Eugene III, of the Cistercian Order, not only, but "a jewel of the Church, Father of justice, lover of religion, and protector," was elected as Supreme Pontiff with lawful votes, and was compelled to leave Rome due to the disturbances of the people. The Apostolic pilgrim sought refuge in the monastery of Farfa, where he was most reverently received by the monks of the Benedictine Order, and there he was raised to the dignity of Bishop, which the office of governing the barque of Peter demanded.

Almost the entire life of this Pontiff was spent in exile, throughout the regions of Italy and Gaul, due to the most turbulent factions and discord among the citizens. And through the harsh vicissitudes of that time, his most upright faith and vigilance against heretics, his invincible fortitude in defending the rights of the Church and the Apostolic See, and his greatest prudence in calming and reconciling minds were clearly demonstrated; no less did his kindness, his burning charity towards the poor and the needy, and finally, that proven sanctity of morals, which shone more brightly than the pontifical diadem, stand out as an example.

Indeed, those things which the most holy Doctor of Clairvaux wrote to him with reverence, but freely, he not only meditated upon with his mind, but also diligently, laboriously, and actively put into practice in his life's actions. "You are not one of those," says Bernard, "who consider dignities as virtues. For you, virtue preceded dignity."

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Therefore, justly and deservedly, concerning this...

[*Latin ed. p. 25*]

The acts of Pope Pius XII could attest: "All marvel at such great height, the unwavering humility, and at such an excellent summit of purpose, the virtue remains, so that humility associated with greatness shines forth externally, and for virtue, it does not at all become empty within. A woolen tunic clung to his flesh, and he walked and slept, day and night, dressed in a cloak: within, he maintained the habit of a monk, but outwardly, he displayed himself as a Pope, in both manner and dress..." 3 Thus animated, trusting alone in God, from whose divine power he had received his office, he did not falter in cares, nor in labors, so that he might direct the ship of the Church with a steady course amidst raging storms, so that he might compel princes to concord and mutual peace, so that he might expose heresies and, with celebrated Synods, condemn them with apostolic authority, and so that he might bring all the faithful back to himself, to the common Father, and to the pastures of eternal life. Furthermore, he is especially praised for this, that when the Christian cause was in danger in the regions of Palestine, he instituted a second holy war, so that, with the encouragement and mediation of the abbot of Clairvaux, great resources were gathered, and a most flourishing army was sent to the Asian shores to carry out this task. And finally, after so many labors, so many journeys, his body broken, "he migrated undefiled to Christ," and from Him he received that reward of his sanctity, which the most turbulent times and the discord of men had not granted. Indeed, Venerable Brother and beloved son, the life of this Blessed Pope, which We have briefly touched upon in writing, admonishes: it admonishes that the Church of God can be attacked, but cannot be conquered; and that it is a vain thing to challenge the most holy rights of the Apostolic See, of which Christ is the surest and most certain guarantee of victory against all enemies, and of whose perpetuity history is a witness until the end of the ages. Furthermore, it admonishes that in adversity, when calamities press in from all sides, and even when all seems to be collapsing, one must not lose heart, but rather must trust more and more in God; and must act according to one's ability, so that errors may yield to truth, vices to virtues, and discord and hatred may eventually give way to concord and charity. Therefore, it is a most excellent plan to renew the memory of this Blessed one, to renew his praises; and this plan and undertaking, which We, who remember and venerate Blessed Eugene III with a special title and with a special devotion, are pleased to share with you in these letters. 5 EBNALDUS, Vita 8. And indeed, as Bernard wrote in WATTERICH, concerning this Blessed one, who was Pope of the Romans... from the beginning of his life to the end of his life, Vol. II, p. 304. * Cardinal

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HtFG. OST., Letter to the Cistercian Chapter (1141) in PL, 182, col. 695.

[*Latin ed. p. 26*]

"26 Acta Apostolicae Sedis - Commentarium Officiale. Our Predecessor, and therefore We, and therefore the Church, and therefore almost all peoples, are deeply saddened by the present times; therefore, We humbly beseech the Most Merciful God to grant, with paternal benevolence, that fraternal charity may flourish, that hatreds may be appeased and minds calmed, that the immense ruins which war has produced may, rather than being further increased, be restored and renewed through peaceful works of restitution, and that the Divine Bride of Jesus Christ may freely everywhere exercise her rights, and may happily bring the entire human family, united by the bonds of truth, justice, and supernatural love, safely to the port of eternal blessedness. As a pledge of heavenly favors and a testament of Our paternal benevolence, We impart, with the greatest affection in the Lord, the Apostolic Blessing to you, Venerable Brother and beloved sons, and to all the members of your Order, and also to the Cistercians, both Regular and Reformed, and in a special manner to the monks of the Monastery of Saints Vincent and Anastasius at Kis-Kajan – that monastery, as tradition tells us, was governed for several years by the Blessed Eugene as Abbot – and We bestow upon them Our paternal blessing. Given at Rome, in the year 1845, at the Holy See of Peter, on the fifteenth day of the sixth month of January. PIUS PP. XII."

[*Latin ed. p. 27*]

The Sacred Consistorial Congregation. ACTS OF THE HOLY CONGREGATIONS. THE HOLY CONSISTORIAL CONGREGATION. CHURCH PROVISIONS. His Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Consistorial Congregation, has deigned to provide for the following churches with new pastors, namely: on March 1, 1918, He appointed the Most Reverend Father Eugene Baziak, formerly the titular Bishop of Phocaea, as Prefect of the titular archiepiscopal Church of Pariana, and established him as Coadjutor with the right of succession to the Most Reverend Father Bolesław Twardowski, Archbishop of Lviv of the Latins. On January 6, 1915, He appointed the Most Reverend Father Donald Campbell, formerly Bishop of Argyll and the Isles, as Prefect of the archiepiscopal Church of Glasgow. On January 13, He appointed the Most Reverend Father Hernando Frias Hurtado, formerly Bishop of San Carlos de Ancud, as Prefect of the cathedral Church of Antofagasta. On January 18, He appointed the Most Reverend Father Constantino Stella, formerly titular Bishop of Nilopolis, as Prefect of the cathedral Church of Nuceria and Tadino. To the cathedral Church of Aprutina, or Therame, He appointed the Reverend Father Vincent Gillam Gremigni, of the Missionaries of the Sacred Heart, who was the parish priest of the church

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of the Sacred Heart of Jesus in the City. To the titular episcopal Church of Pharsalus, He appointed the Reverend Father Lucius Crescenzi, Canon of the cathedral Chapter of Rieti and Rector of the diocesan Seminary, as Apostolic Administrator, *sede plena*, of the dioceses of Fabrianensis and Matelica, which are also united *principaliter*. On January 22, To the metropolitan Church of Salerno, to which is annexed the perpetual administration of the diocese of Acerno, He appointed the Most Reverend Father Demetrius Moscato, formerly Bishop of San Marco and Bisignano. To the cathedral Churches of Auxima and Cingulana, perpetually united.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis — Official Commentary. Reverend Father Dominicum Brizi, Urban Bishop and Rector of the Pontifical College of Propaganda Fide in the City. — To Reverend Henry Nicodemo, Cathedral Church of Miletus, General Vicar of the Capaccio-Vallis diocese. On the 27th of January. — To Reverend Joseph Donahue, titular Bishop of the Emmaus diocese, General Vicar of the archdiocese of New York, whom the Most Reverend Father Francis Spellman, Archbishop of the same archdiocese of New York, has appointed as Auxiliary.

II. NOTICE TO ORDINARIES: Be warned not to lay hands upon Joseph Omnis, born in the town of Pauli Arbarei, in the diocese of Uxellen, who fraudulently received the Minor Orders and Subdiaconate, but who was afterwards reduced to the lay state.

SACRED CONGREGATION FOR THE EASTERN CHURCHES. Decree concerning the Church. Most Holy Father, Pope Pius XI, by decree of the Sacred Congregation for the Eastern Churches, dated the 25th of the month of November in the year 1939, appointed Reverend Joseph Slipyj as titular Archbishop of the Serrae Church, and constituted him Coadjutor with the right of succession to the Most Reverend Metropolitan Archbishop of Lviv of the Ruthenians.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. Decrees concerning Churches. With the following decrees given by the Sacred Council for the propagation of the Christian Name, Most Holy Father, Pope Pius XI, moved by divine Providence, has provided for the following Churches, namely: on the 4th of September 1938. — Reverend Father Gaspare a Pinilla (in the world, Angel Turrado M-

[*Latin ed. p. 29*]

The Sacred Congregation for the Propagation of the Faith, on the 89th day (of the year), appointed the Reverend Joseph Yuen, from the secular clergy of China, as the titular bishop of the Church of Calydon, and appointed him Apostolic Vicar of Chumatien, on December 14th. The Reverend Richard Cleire, a member of the Society of African Missions, was appointed as the titular bishop of the Church of Claudiopolis in Isauria,

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and appointed Apostolic Vicar of Kivu, on December 15th. The Reverend Vincent of Guadasnar (in the world, Vincent Roig Villalba), of the Order of the Minor Capuchins, was appointed as the titular bishop of the Church of Arad, and appointed Apostolic Vicar of Goajira.

THE SACRED CONGREGATION FOR RITES, CONCERNING THE CANONIZATION OF BLESSED STEPHEN BELLESINI, CONFESSOR, OF THE ORDER OF THE ERMITAN BROTHERS OF SAINT AUGUSTINE, PARISH PRIEST OF GENESTAN.

ON THE QUESTION: Whether a commission should be appointed to resume the cause of canonization of Blessed Stephen Bellesini, in the case and for the purpose mentioned.

On December 27th of the year of our Lord 1904, Pope Pius X, of blessed memory, solemnly inscribed the Venerable Stephen Bellesini, a member of the Order of the Ermitan Brothers of Saint Augustine, Parish Priest of the Shrine of the Blessed Virgin Mary of Genestan, in the annals of the Basilica of the Blesseds in the Vatican. Indeed, the devotion of the citizens of Genestan and those who travel to the shrine towards Blessed Stephen has not diminished, but rather constantly perseveres, and it appears that God is visibly rewarding this devotion. Many graces, and even miracles, are said to have been obtained through the intercession of the Blessed. Therefore, the entire Order of the Ermitan Brothers of Saint Augustine, the Chapter of the Cathedral of the Diocese of Praenestina, within whose boundaries lies the town of Genestan, the Bishop of the City of Città della Pieve, in which the Blessed served as a master of novices, the College of Parish Priests of the City, which prides itself on having Blessed Stephen as its patron, the Parish Priest of Genestan, the Apostolic Administrator...

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis — Official Commentary concerning the metropolitan Diocese of Porto and Santa Rufina, with its parishes, and the titular Bishop of Trajanopolis, O.E.S.A., humbly implored the Most Holy and Divine Pope XII to reopen the cause of this Blessed one, so that the way to canonization might be completed. Therefore, in the Ordinary Congregation of the Sacred Rites, held on the 28th day of the past month in the Vatican buildings, the undersigned Cardinal Prefect and Secretary raised the following question for discussion: Whether a commission should be appointed to reopen the aforementioned cause of the Blessed one, in the case and for the purpose in question. The Most Reverend and Eminent Cardinals entrusted with the safeguarding of the sacred rites, having considered all things, and having also heard the Reverend Father Salvatore Natucci, Promoter of the Faith, General, judged it fitting to respond in writing: Affirmative, that is, that the commission for reopening the cause of the Blessed Stephen Bellesini should be appointed. After the Reverend Father General Promoter had signed the report presented to

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the Most Blessed Father on the aforementioned day, His Holiness, having approved the response of the Most Eminent Fathers, deigned to sign the commission for reopening the cause of canonization of the Blessed Stephen Bellesini with his own hand. Given in Rome, on the 3rd day of December in the year of Our Lord 1944. C. Card. SALOTTI, Bishop of Praeneste, Prefect. L. © S. A. Carinci, from the Secretariat.

[*Latin ed. p. 31*]

Sacred Roman Rota.

ACTS OF THE TRIBUNALS.

SACRED ROMAN ROTA.

Summons by edict concerning the nullity of marriage (PROMOTOR JUSTITIAE – DIANO and ORLANDO).

Since the actual place of residence of the aforementioned Mr. Anthony Diano and Mrs. Concetta Orlando, parties in the case, is unknown, we summon them to appear before the Seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria, no. 1) on April 18, 1945, at the eleventh hour, either in person or through a duly appointed procurator, to resolve the doubt in question, or to affix their signatures, and to designate a date for the Rotal hearing for the determination of the case: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. and Mrs. Diano, must take care to ensure that they are informed of this edictal summons.

* Ioannes Teodori, Prelate.

* From the Chancery of the Tribunal of the Sacred Roman Rota, January 25, 1945.

I. Stoppini, Notary.

The place of current residence of Mr. Anthony Diano and Mrs. Concetta Orlando, parties in the case, being unknown, we summon them to appear, either in person or through a legally constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 18, 1945, at 11 o'clock, to resolve or subscribe to the doubt mentioned above, and to set the date for the decision of the case before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned

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persons must, to the extent possible, inform them of this summons.

[*Latin ed. p. 32*]

Acts of the Apostolic See - Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION. NOTICE REGARDING THE SACRAMENTS. A competition is announced for a position of writer within the Sacred Congregation of the Sacraments. Priests who wish to participate, provided they have not exceeded the age of forty years, must present themselves to the Secretariat of the aforementioned Sacred Congregation, no later than March 7th of the coming year, with an application accompanied by a letter of recommendation from their Ordinary, along with documents pertaining to their ecclesiastical studies, academic degrees obtained, and other qualifications. The required qualification is at least a degree in Canon Law; furthermore, knowledge of foreign languages and proficiency in typing will also be given special consideration. The competition will consist of a written examination on a subject pertaining to the competence of the Sacred Congregation. The examination will take place on Tuesday, April 10th of the current year, in the premises of the Secretariat of the Sacred Congregation, at 10 o'clock in the morning. Rome, from the Sacred Congregation of the Sacraments, January 28, 1945. SACRED CONGREGATION OF RITES. On Tuesday, January 9, 1945, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Most Reverend Lord Cardinal Raffaello Carlo Rossi, Advocate of the Cause of the Servant of God, Caterina Jarrige, of the Third Order of St. Dominic, the Sacred Congregation of Rites convened for its preparatory session, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God. On Tuesday, January 23, 1945, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites convened to discuss: I. Regarding the introduction of the Causes for Beatification of the Servants of God: a) Augusto Etcàeeopar, priest of the Congregation of Priests of the Sacred Heart of Jesus of Livias. b) Maria Teresa Ledochowska, foundress of the Pious Society of St. Peter Claver for African missions. II. Regarding the cult of the Servants of God: a) Riccardo Priedl, professed priest of the Society of Jesus. b) Lodovica Mcolle, of the Third Order of St. Dominic, foundress of the Congregation of the Humble Daughters of the Sacred Heart. c) Clemente Marchisio, pastor of Rivalba, foundress of the Institute of the Daughters of St. Joseph.

[*Latin ed. p. 33*]

Annus et volumen XXXYII, 28 Februarii 1945 (Ser. II, v. XII) - Num. 2

COMMENTARIUM OFFICIALE APOSTOLICAE SEDIS

ACTA PONTIFICII PP. XII

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INSTRUCTIO
Ad Parochos de Urbis et PASTORALIS concionatores sacri temporis
PASTORALE NELL'ORA quadragesimalis: Sacramentis.

I GRAVI DOVERI DELLA CURA PRESENTE

In minus quam unum annum, ab ultima vice qua consolati sumus inter vos, carissimi filii, in consueta Audiencia ad parochos et quaresimalistas Romae, quae immensa tragedia lucet horribilibus fulguris ea quae in illa occasione vobis dicebamus, loquentes de Decalogo et de quibusdam gravis officiis vestri sacri ministerii! Haec officia, propter tam formidabiles eventus, extraordinariamente crescunt, usque ad imponendum vobis magna sacrificia, ut extendatis sollicitudinem zelii et caritatis vestri, non solum ad proprios vestros parochianos, sed etiam ad multitudines profugorum, quae, ut torrentes ingentes, ex omni parte in Urbem defluunt. Quis potest praedire omnes consequentes talium mutationum et talium migrationum confusarum, et exactim aestimare quae effecta in campo cura pastoralis obtenta sunt? Haec praecipue pendent a concordia voluntatis humanae liberae cum gratia divina. Hoc elementum essentiale hominis debet tanto rectius considerari in tempore nostro, quando animae magis patent ad impetus potentium tentationum contra Deum et legem eius, et ideo, praeter magis diligentem et sollicitam assistentiam spiritualem, indigent etiam speciali subsidio et auxilio.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - A commentary on the official preparation for the grace which must be humbly invoked from God in prayer. On the other hand, We have been able to observe, with Our deepest satisfaction and comfort, that the clergy of Rome and Italy, in general, have overcome, and are still overcoming, this terrible trial with great dignity, and in many cases with true and magnificent heroism.

THE SACRAMENTS, SOURCES OF SUPERNATURAL LIFE

But those supernatural forces, that divine grace, have their primary source in the Holy Mass and the Sacraments, which precisely constitute the theme assigned this time to the preachers of Lent. Thus, We are immediately introduced into the world of supernatural life and Christian mysteries, a world certainly mysterious, but not for that reason unreal; rather, it is of the highest reality, surpassing natural reality, just as the eternal surpasses the temporal, the permanent overcomes the fleeting, and the divine surpasses the human. This world belongs to the Sacraments. As natural forces, but to an incomparably superior degree, the Sacraments are realities, and active realities. They have the power to elevate man above

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himself and all of natural order, into the realm of the divine, to infuse in him a new life, to truly live of God, and not only to infuse it, but to preserve it and to increase it, so that man, born of God, is no longer merely a creature, but a son of God in a true and real sense, a brother and co-heir of Christ, with his own title to eternal life, to the beatific vision, and to the perfect possession of God. This characteristic is unique to Christian faith; it is the religion of personal friendship between God and His creature, the religion of the divine sonship of man, and the Sacraments – first among them Baptism – are, so to speak, the channels that communicate this new being, this mysterious life, to man. In the Christian marriage, the virtue of the Sacrament is joined with the mutual consent of the spouses; their "yes" becomes a source of grace; and thus, the conjugal bond is adorned with that supernatural dignity which makes it a symbol of the union of Christ and the Church, while with the very sanctification of marriage, the beneficial effects of the higher world of grace also overflow upon the family, and through the family, upon all of social life. In this wonderful river of sacramental grace, the true and real priesthood of the New Testament excels; the priest of the Lord, with

[*Latin ed. p. 35*]

Acta Pii PP. XII 35: Sua vox peccata remittit et sacrificium Christi offert, ad omnia tempora et ad omnia loca aequaliter reale, aequaliter praesens, aequaliter vivum.

CAUSAE INDIFFERENTIAE RELIGIOSAE: Hae sunt veritates potentissimae, haec est realitas supernaturalis, parata et apta ad penetrandum, implendum, perficiendum hominem totum. Sed cum ad humanitatem circumcirca nos respicimus, interrogamur si illa disposita et apta sit ad recipiendum in se talem realitatem; sed, pro multitudine, responsum non potest esse affirmative. Mundus supernaturalis eis factus est alienus, nihil plus eis dicit; quasi organa spiritualia cognitionis talium altarum et sanantium veritatum in eis atrophizata vel mortua sunt.

Tentatum est explicare talem statum animi defectibus liturgiae Ecclesiae; creditum est satis esse purificandam, reformandam, sublimandam, ut viderentur errantes hodierni iter divinorum mysteriorum reperire. Qui sic ratiuntur, demonstrant conceptionem habere valde superficialem illius anaemiae aut apathiae spiritualis. Radices habet incomparabiliter profundiores. De his iam locuti sumus in ultimis duobus annis coram vobis. Exclusio progressiva religionis ex omnibus campis vitae socialis, effluxio irreligiositatis in omnibus formis suis, fascinus obcaecans progressuum mirabilium in omni dominio vitae materialis, sensibiliter attenuaverunt in non paucos promptitudinem et dispositionem ad comprehendendum et ad proprios facienda valores vitae supernaturalis, et praesertim mysteria fidei. Si, exempli gratia, fides in SSmam Eucharistiam viveret et inconcussa esset qualis olim erat, quomodo observatio praecepti festivi a multis tam

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negligenter tractari posset? Bene ergo ad praesentem languorem vitae religiosa applicari potest verba Redemptoris: "Quoniam abundavit iniquitas, refrigescet caritas multorum." (Matth. 24, 12)

Multitudine: Crescens mare indifferentiae religiosae et atheismi, vim fidei, quae oritur ex statu gratiae et amore Dei, modo inquietante languide fecit. Est vuestro officio, carissimi filii, non minus in praedicatione quam in omni exercitio sacri ministerii, fidelium reeducare ad conscientiam vivam, ad intelligentiam plenam, ad aestimationem iustam gratiae et divinis Sacramentis.

[*Latin ed. p. 36*]

Acta 36 Apostolicae Sedis - Commentarium Officiale

II. De Sacramento Rituali.

Sacramentum est, ut scitis, signum rei sacrae, sanctificans, inquantum per ipsum homines: notio scholastica huius visibilis in Sacramentis. Sacramentum est signum gratiae, ad effectum sui vigoris, sive, ut breviter dicamus, Sacramentum est institutum invisibile. Quamvis potentissima sit efficacia horum mysteriorum, tamen praebent illud momentum extremae simplicitatis, quod est notamentum verae magnitudinis. Sed Ecclesia circumdedit ea magnificentia rituum suorum, orationum, sacrorum functionum, sicut gemmam pretiosam in arcam splendidam collocat. Omnes artes, architectura, pictura et sculptura, poesis et musica, illustrant majestatem externam eorum, et praesertim celebrant Sacramentum Sacramentorum, mysterium mysteriorum, SSmam Eucharistiam. Haec sacramenta ritus, singulis temporibus historiae Ecclesiae, ad auctendum contriverunt, ut manifestum est, ut exempla quae vobis familiariora sunt, Missale et Rituale Romano. Ex progressiva evolutione aliorum rituum, facile cognoscitur cura Ecclesiae in quaerendo formas aptissimas ad finem suum. Saepe auditur, etiam de liturgia, clamor: "Reductio ad Ecclesiam primitivam!" Sententia sonora, cui in singulis casibus oportet indicare sensum et rationem, sed quae raro posse videtur iustificari. Debemusne, exempli gratia, repudiare et abolere Officium et Missam Corpus Domini, solum quia ad saeculum decimotercium respiciunt? Vel debeat Ecclesia in distributione S. Communionis ad mores reverti, quibus iam diu alias formas substituit, quae melius conveniunt dignitati Sacramenti et magis respondent dispositionibus spiritualibus et physicis fidelium?

CONTEGNO EDIFICANS SACERDOTIS IN SACRIS CERIMONIIS.

Necessariumne est meminisse, sacramenta administranda et Sanctum Sacrificium celebrandum, sicut, in genere, omnes functiones sacrae, cum pietate et dignitate edificantibus perfici debere? Quia, si non est verum, solum in liturgia invenitur remedium efficax contra alienationem animo-

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rum.

[*Latin ed. p. 37*]

37 The acts of Pope Pius XII concerning the mysteries of the faith; nevertheless, today more than ever, those ministers of the altar are inexcusable who celebrate those functions in a negligent, hurried, and purely mechanical manner, thereby alienating the faithful from assisting at the divine offices, and, as it were, disgusting and repelling from the very threshold of the sanctuary those who come from outside in search of light. Therefore, the priest must always, in the sacred ceremonies, display that majesty without affectation, which is a sign of deep faith and intimate devotion. We highly praise all the cares and efforts that tend to render the divine service, especially on Sundays and other days of precept, of ever greater edification for the Christian people. For the ultimate purpose of all sacred functions is to give glory to God and to make the faithful grow in grace. To this end, everything must converge, including the psychological impression left by the ecclesiastical ceremonies. One does not go to church on Sunday as to a musical performance or an aesthetic enjoyment, but as to the ever-renewed expression and fulfillment of the praise and glorification of the Lord, according to the highest word of the Apostle Paul: "Now to him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." 1 How many faithful must consider themselves fortunate today, if, deprived as they are of everything that might naturally touch and move their hearts, they still have the Mass and the Sacraments, even in the simplest form, stripped of all external splendor! Such are the soldiers at the front, or those who live in prisoner-of-war camps; such are the numerous populations whose churches are nothing more than a mass of rubble and ashes, or to whom violent persecution has taken away the priest and the altar, and who cannot receive the Sacraments except secretly and rarely. To all of them, the love and grace of Christ must suffice, and with this treasure they are esteemed and are truly already rich. The *opus operatum* and the *opus operantis* of the Sacraments, using the language of the School consecrated by the Council of Trent, confer grace *ex opere operato*. Yet, the disposition and cooperation of the one who receives them contribute, along with the action of the Sacrament, to the attainment of the purpose proper to this. 4 5 Eph. 3, 20-21. Sess. 7, can. 8.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Commentarium Officiale. Such a concurrence of the human will is so essential that, according to the doctrine of the Church, no one, having attained the use of reason, can validly, and much less worthily and with fruit, receive a Sacrament, unless he has the

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necessary dispositions. He must open his soul to the Sacrament and to the torrent of grace, so that this may freely flood and fill him. Never does the "benignity and humanity... of our Savior God" manifest itself with greater splendor than in the efficacy of the Sacraments, in which His goodness and His love for mankind reach the utmost limit of what is possible. This limit is traced by man himself through the act of his free will and his own responsibility. For example, in certain conditions, the power of the Sacrament of the Sick is such that, even for a dying person already deprived of consciousness, that simple unction is sufficient to free him from the most grievous sins, to confer upon him supernatural grace, and to secure for him the right to blessed immortality, – provided, however, that he, when he still had the use of his senses, even in the last moment, had in some way, even only with imperfect contrition, detested his sins and turned his heart to God.

THE LIFE OF THE FAITHFUL, SANCTIFIED AND SUSTAINED BY THE VIRTUES OF THE SACRAMENTS. However, We do not intend here to dwell so much on this relationship between the *opus operatum* and the *opus operantis*, but rather on the life that the faithful must lead, if they truly wish to correspond to the grace received through the Sacraments, and in the first place, through the Most Holy Eucharist. By giving us the Sacraments, Christ does not intend to exempt us from the struggle for Christian perfection, but rather to enable us to face it. "Renew yourselves, however, in the spirit of your mind," the Apostle of the Gentiles urges the Christians of Ephesus – "and put on the new man, created according to God, in justice and true holiness." With the incisive force that is his own, he enters into the details of the painful opposition between the entirely heavenly serenity of divine grace and the dark reality of fallen nature, reminding his faithful that it now depends only on them to triumph over sin. "And grieve not the holy Spirit of God." Ephesians 4:30.

No one, more than the Apostle Paul, has...

[*Latin ed. p. 39*]

39 The acts of Pope Pius XII illuminate with radiant light the magnificence of the supernatural life, which is communicated to us through the Sacraments; no one has placed higher demands and conditions on the personal effort of the faithful when it comes to "walking in newness of life." 9 In this cooperation of the virtue of the Sacrament and human effort lies the secret of living faith, of a truly Christian life, and of a genuine striving for spiritual perfection. Here is the hinge where liturgy and pastoral ministry are joined in unity, and here is also the apex of this union. For what is the purpose of pastoral care if not that the person may live, grow, and die in the grace of God? Now, the grace of God, the "newness of life," the power to act in accordance with this new life, is what the Sacraments bestow. This activity itself must be exercised in all areas: in personal life, in

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family life, in profession, in peace and tranquility, in agitation and danger. Liturgical functions, the celebration of the Holy Sacrifice, the administration of the Sacraments, cannot be conceived as separate from the entirety of life. They are intended to purify it, to sanctify it, to direct it towards God. What solicitude does such a work demand, before the minds are prepared and disposed to receive the Sacraments worthily and fruitfully, and what struggle is required to ensure their constancy and progress in good! And yet, beloved sons, the principal and most important goal, to which your efforts must strive tirelessly, without ever despairing of a good result, is the realization and fulfillment of this unity in the faithful entrusted to your care, of this constant action and reaction of the Sacrament and of life.

BRIEF OBSERVATIONS ON SOME SACRAMENTS IN PARTICULAR:

Now, to speak of the individual Sacraments, you well know, beloved sons, from your own experience, what grave duties their worthy and fruitful administration imposes on pastoral care. We will therefore limit ourselves to touching on a few points that seem to require particular attention.

On Penance: We have already, on another occasion, spoken of the qualities that a good confessor must possess; today, we would like to make a recommendation that concerns rather the penitents. Is it not true that confessions, in order to produce lasting effects, should be more carefully prepared than they often are? 9 cf. Rom. 6, 4.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis – An official commentary, generally speaking? We are speaking here not so much of the confessions that are made out of pure devotion, but of those that are necessary. It is clear that the confessor cannot, for every penitent who presents himself, begin anew with the examination of conscience and all the preparations; for he would lack the time, and his strength would not suffice. Therefore, it is necessary to give a common, solid, and complete instruction on confession, not only in the catechism for children, but even more so in that for adolescents and adults. Such instruction illuminates consciences and brings peace to hearts, where there is no serious reason for disturbance; but it also penetrates, incisively like the scalpel of a surgeon, where the abscess of sin is hidden, especially the sin of a grave nature. It effectively leads to internal, supernatural, universal contrition, to the true detestation of sin, and to conversion to God. You could not, in your Sunday sermons, treat more useful topics than the truths of religion, the commandments, the practices that regulate the daily and ordinary life of your parishioners, and the necessary and appropriate preparation for the Sacrament of Penance. On the Sacrament of Extreme Unction: Exhort the faithful to call the priest in time to the bedside of the seriously ill and the dying, and strive with charity and perseverance

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against that unreasonable fear that affixes itself to the minds of so many at the thought of Extreme Unction, as if it were a sign of death, whereas it is a Sacrament of life: of supernatural life always and first of all, for the sanctification and spiritual comfort of the soul; but also, to the extent that it acts upon the body, it can only bring benefit and relief. On the Eucharist: Regarding the two essential aspects of pastoral care concerning the Eucharist, namely, attendance at Holy Mass and the frequent celebration of the Sacraments, you can hope to achieve a greater and more lasting result if you unite your efforts with that of the sanctification of the feasts. It is necessary to ensure that all the faithful find again, as in the past, once a week, and a sufficient time, to dedicate themselves to the service of God and the health of their souls, to hear the word of God, to read a good book, to give rest to the body, and inner peace to the spirit, if possible, within the family. On this matter, We could only repeat what We have already said to you on other occasions in these Audiences; however, We will add an observation.

[*Latin ed. p. 41*]

From the Acts of Pope Pius XII: It would be a disastrous illusion if, due to the difficulty of leading the people of large cities to a more diligent sanctification of the feasts, it were deemed more prudent to employ the tactic of silence, with the specious pretext that, even in this case, it is necessary to leave people in good faith and not to transform dormant or unknowingly erroneous consciences into positively bad ones. No, beloved children; do not resort to this evasion in a matter so grave and of such importance. Your pusillanimity would draw upon you the threat of the Prophet: "Woe to the shepherds who scatter and tear the flock of my pasture," says the Lord.

Concerning Marriage: As for the Sacrament of marriage, Italy does not currently recognize divorce in its legislation. And note well that the Church is not the only one to reject it: even from the world of jurists and lay sociologists, authoritative warning voices have been raised, urging that divorce not be allowed to violate and disrupt the sanctuary of marriage and the family. Unfortunately, however, an open propaganda in favor of divorce has already begun in certain publications, with the danger that the unwary may be led astray and a movement contrary to natural and divine law, to the holy law of Christ, may be encouraged. Catholic faithful must therefore maintain firmly the following three fundamental points:

They cannot enter into a true, valid marriage except according to the form prescribed by the Church. A marriage validly contracted between baptized persons is, by that very fact, a Sacrament. This valid marriage between baptized persons, once consummated, cannot, for any reason, be dissolved by any human authority, by any power on earth, but only by death. It is incumbent upon you, pastors of souls, to impress these three principles deeply into the minds and consciences of the faithful, so that

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they may serve as a rule in their own lives and dictate to them in every circumstance a firm and precise conduct.

THE GIFTS OF UNITY AND PEACE: In the Secret of the Feast of the Most Holy Body of Christ, we recite this prayer: "To your Church, we beseech you, O Lord, grant the gifts of unity and peace: that, upon the offered gifts, mystical grace may descend."

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Commentarium Officiale are recorded». If the Most Holy Eucharist is celebrated as the mystery of unity and peace, and if it truly is such, par excellence, nevertheless, this celestial characteristic also belongs to the other Sacraments. All of them bring us unity and peace with God: that unity which surpasses all imagination, because it consists in participation in the divine nature; that ineffable light, in which we call God our Father, and He calls us His children and His friends. They also establish unity and peace among men, according to the words of St. Paul, who exhorts us to be «*solliciti servare unitatem Spiritus in vinculo pacis. unum baptisma. Unum corpus... Unus Deus et Pater omnium*. Unus Dominus, una fides». Careful to keep the unity of the Spirit in the bond of peace. And We can add: one and the same Eucharistic Table which unites all, without any distinction of origin, of nation, of social class, with Christ and with each other in the unity of the Mystical Body of Christ; one and the same flow of grace in marriage, which unites, in unity, of faith, of charity, of concord, of peace, the bridegroom and the bride, the parents and the children, Christian families among themselves; one and the same priesthood, which embraces and must unite all the priests of the earth in that closest unity, which the world ignores. THE WORK OF CHARITY This supernatural force and this bond which unites rests upon Our hope for the reconciliation of peoples; and We already see it operating in many forms, especially in favor of the victims of war, in a work of charity, towards which the faithful of the world are directing their generous offerings, enabling Us also to satisfy, as far as possible, the countless pleas which invoke Our help. Our assistance yearns to extend to every part of the world, without distinction of race or language, to all those whom the terrible war has cast into misery. With regard to Italy in particular, Our concern is upon the assistance of children, the sick, the refugees, the injured, and the veterans. The force of circumstances has led Us to establish this Work here in Rome, from where We strive to come to the aid of the great multitude of poor, homeless people, without clothes, and in the grip of the horrors of hunger. We give humble thanks to God for what has been granted to Us to do in this field so far. But Our gratitude also goes to you.

[*Latin ed. p. 43*]

To my beloved children, and to your devoted parishioners, to you for

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your fervent zeal, and to them for the generous alms which you have piously collected and remitted to the "Pontifical Commission for Assistance," which We Ourselves have instituted. Know you, pastors of souls in this Our diocese of romana, know the Associations of the Catholic Action, know the faithful that, in this tragic present time of miseries and anxieties, this is the work which is most dear to Us, and to which, if a desire of the Vicar of Christ finds some correspondence in their hearts, they must direct the efforts of their charity.

THE SACRED MISSIONS. We do not wish to bring these Our words to a close without turning our gaze to the Cross of the Missions, raised in the churches of the city. Do not forget that the Missions have in view not so much those who are already Our own and who work with Us, but rather those who are *foris sunt*, the indifferent, the hostile, the wayward, the lost, the wandering; not so much those who in the paternal house abound with bread, but the prodigal sons who perish with hunger.

From the number of those who, in these days of grace, will have found the right path, which leads to God, to Christ, to the Church, you will be able to measure and evaluate the outcome of the Mission. This outcome, beloved children, depends not only on the words of the preachers, but also on the parish clergy; on the zeal with which it prepares the Mission, going to every parish, street by street, house by house, gathering the scattered, rousing the apathetic; on the zeal with which it follows the Mission once it has begun, praying, encouraging, helping in every way, providing for the good order of all things.

May the love of the Father of mercies, may the grace of Christ, may the breath of the Spirit which vivifies unity in faith and concord in action, fructify your work with abundant fruits. We Ourselves, during these weeks of the Missions, will remain united with you, day by day, hour by hour, with heart and with prayer. And in hope of the almighty divine help, We impart to you, beloved children, to your collaborators, to your parishioners, to all who will listen with devout attention to your Lenten preaching, Our paternal Apostolic Blessing.

12 ′ 13 ./ Cor. 5 , 1 2 . Cfr. LTTC. 15, 17, 31.

[*Latin ed. p. 44*]

Acts of the Apostolic See – Official Commentary 44. SACRED CONGREGATION FOR RITES. OFFICE AND MASS FOR THE FEAST OF THE IMMACULATE HEART OF BLESSED MARY, VIRGIN. On August 22nd, the FEAST OF THE IMMACULATE HEART OF BLESSED MARY, of the second class. Everything as in the Common Office of Feasts of the second class, with the following additions:

I. VESPERS. After the Magnificat: Antiphon. "My heart rejoiced in the Lord, and my horn was exalted in my God; because I have rejoiced in thy

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salvation." (Psalm 65:1). Let us pray. O Almighty and eternal God, who in the Heart of the Blessed Virgin Mary prepared a worthy dwelling place for the Holy Spirit: mercifully grant that, remembering with a devout mind the solemnity of her Immaculate Heart, we may be able to live according to thy will. Through our Lord Jesus Christ. Amen. And the Commemoration of the foregoing is said. Antiphon. "He stretched forth his hand." (Psalm 138:6).

II. NIGHT OFFICE. Homily of Saint Bernard of Siena, from Sermon 9, on the Visitation. "Who among mortals, unless guided by the divine oracle, would dare to presume to name, even in a small or great way, anything concerning the true Mother of God and of men, among the uncircumcised, nay, among the defiled of lip, whom the Father, before the ages, eternally..."

[*Latin ed. p. 45*]

The Sacred Congregation of Rites has decreed: Was the Virgin chosen as the most worthy, and did God the Son choose her as Mother? Did the Holy Spirit prepare her as the dwelling place of all grace? With what words shall I, a mere mortal, express the profound sentiments uttered by the most holy mouth of the Virgin? Words which are not sufficient even for the tongues of all the Angels? For the Lord says: "A good man out of the good treasure of his heart brings forth good things." And that word itself can be a treasure. Who among pure men can be conceived to be better than she, who deserved to become the Mother of God, who for nine months sheltered God Himself in her heart and in her womb? Who is a better treasure than the divine love itself, with which the heart of the Virgin burned? "As the cedar is exalted in Libanus, and the cypress in mount Sion: so is my beloved, among the lilies." I have given thee sweetness of fragrance. And as cinnamon and balsam, so hast thou given thy fragrance.

Lesson V: Therefore, did the blessed Virgin utter words of goodness, that is, words of burning charity, concerning this heart, which is like a furnace of divine ardor? For just as from a vessel filled with the finest and best wine, only the best wine can flow forth; or just as from a furnace of intense heat, only a fervent flame emerges; so, from the Mother of Christ, no word could have come forth except one of the highest and most divine love and ardor. It is also the characteristic of a wise woman and matron to speak few words, but words that are solid and meaningful; therefore, seven times, as if only seven words, a wondrous sentiment and virtue are read from the most blessed Mother of Christ, so that it may be mystically shown that she was filled with sevenfold grace. She spoke only twice with the Angel. Twice also with Elizabeth. And twice with the Son, once in the temple, and a second time at the wedding. Once with the servants. And in all these instances, she spoke very little; except when she expanded herself in praising God and giving thanks, namely, when she said: "My soul magnifies the Lord." Where she spoke not with a man, but with God. These seven words are

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uttered according to seven processes and acts of love, in a wondrous order and degree; as if they were seven flames from the furnace of her heart. "She has shone forth like the sun, and has been fair as Jerusalem." They saw her, the daughters of Sion, and called her blessed, and the queen praised her. And as the days of spring surrounded her with flowers of roses and lilies of the valley.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Commentarium. From official ecclesiastical documents, concerning the liturgical cult which is due to the Immaculate Heart of the Virgin Mary, many saints and women have prepared the way. The Apostolic See first approved this in the early nineteenth century, when Pope Pius VII instituted the feast of the Most Pure Heart of the Virgin Mary, to be devoutly and piously observed by all dioceses and religious families that had requested it; which was later augmented by Pope Pius IX with a proper Office and Mass. However, a fervent desire and aspiration, which arose in the seventeenth century and grew stronger with each passing day, that such a feast, endowed with greater solemnity, might be made common to the entire Church, led the Supreme Pontiff Pius XII, graciously accepting, in the year nineteen hundred and forty-two, while the most atrocious war was afflicting almost the entire world, moved by the infinite sorrows of the peoples, to solemnly commend the entire human race, through his piety and trust in the Mother of God, to that most benign Heart, and to institute a feast in honor of that Immaculate Heart, with a proper Office and Mass, to be celebrated perpetually everywhere. *The Lord desired Jerusalem, adorned with countless children.* And seeing her, the daughters of Sion proclaimed her most blessed, saying: *Thy name is as ointment poured forth.* The Queen stood at thy right hand, clothed in gold, surrounded with variety. And: Glory to the Father. Ointment. IN THE THIRD NOCTURN. Reading from the holy Gospel according to John. Reading VII, Chapter 19, verses 25-27. At that time: Jesus stood near the cross with his mother, and his mother's sister, Mary Cleophas, and Mary Magdalene. And the rest. Homily by Saint Robert Bellarmine, Bishop, On the seven words of Christ on the Cross, chapter 12. The burden and yoke imposed by the Lord on Saint John, to care for the Virgin Mother, was truly a gentle yoke and a light burden. For who would not gladly dwell with that Mother, who carried the Word incarnate in her womb for nine months, and to whom she devoted herself most devotedly for thirty years.

[*Latin ed. p. 47*]

The Holy Congregation of Rites, and I too, have pondered this. Who would not envy the beloved of the Lord, who, in the absence of the Son of God, has obtained the presence of the Mother of God in Vigia? But, unless I am mistaken, we too can obtain, through our prayers, that the Lord say to

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us: "Behold, your Mother"; and that the Mother say to us about ourselves: "Behold, your son." For truly, the most holy Virgin Mary is blessed and worthy of all praise: "For from you has risen the sun of justice," our God, Christ. Pray for the people, intercede for the clergy, plead for the devout female sex: let all feel your help, those who celebrate your holy feast.

Reading VIII: The pious Lord of graces is not stingy, provided that we approach His throne of grace with faith and confidence, and not with a feigned heart, but with a true and sincere one. He who willed us to be co-heirs of His Father's kingdom will certainly not refuse to have us as co-heirs of the love of His Mother. But neither will the most benign Virgin be burdened by the multitude of her children, since she has a most ample bosom and greatly desires that none of those whom her Son has redeemed with so precious blood and so precious a death should perish. Let us therefore approach with confidence the throne of grace of Christ, and let us humbly, and even with tears, ask Him to say to each of us: "Behold, your son"; and to each of us, from His Mother, to say: "Behold, your Mother."

O, all generations will say: "Blessed are you: for you have done great things for me, you who are mighty, and holy is your name." And His mercy is from generation to generation to those who fear Him.

Glory to the Father.

If today is Saturday, the feast of St. Bartholomew the Apostle, and it is noted; the Reading IX will be from the Homily for the anticipated Vigils, as on the following day for the Office of the Saints. If, however, the feast of St. Timothy, IX, or of Hippolytus or S/imphorian of the Office of the Martyrs, IX, is commemorated, the following Reading IX will not be read.

How well it will be for us under the protection of such a Mother! Who would dare to draw us away from her bosom? What temptation can overcome us, confident in the patronage of the Mother of God and ours? We shall not be the first to receive such a benefit. Many have gone before us; many, I say, have approached the singular and truly maternal patronage of this Virgin, and none have been confused or saddened, but all have been joyful and rejoicing, strengthened by the patronage of this great Mother. For it is written of her: "She herself shall crush."

[*Latin ed. p. 48*]

Acts of the Apostolic See, 48th Session – Official Commentary. You place your hope in it, trusting that you too will confidently walk upon the asp and the basilisk, and trample the lion and the dragon. For it does not seem possible for one concerning whom the Virgin heard from Christ: "Behold, thy son," unless he himself also hears with a deaf ear what Christ said to her: "Behold, thy mother." We praise You, O God.

To the Praises. Antiphon: O blessed Virgin Mary, Mother of grace, hope of the world, hear us, your children, who cry out to you.

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Let us pray. Almighty and eternal God, who in the Heart of the blessed Virgin Mary prepared a worthy dwelling place for the Holy Spirit: grant us, we beseech You, that, devoutly remembering the feast of her Immaculate Heart, we may live according to Your will. Through our Lord Jesus Christ.

To the Praises for the Commemoration of the Saints. Antiphon: Your hair, V. Shall rejoice.

To the Second Vespers. Antiphon: As in the First Vespers: My heart rejoiced in the Lord, and my horn was exalted in my God, because I have been delighted in your mercy.

And the Commemoration is performed.

On Sundays.

To the Mass. Introit. Hebrews 4:16: Let us approach with confidence the throne of grace, that we may receive mercy, and find grace in season for help.

Psalm 4: Eructávit cor meum verbum bonum: dico ego ópera mea regi.

Glory be to the Father.

Prayer: Almighty and eternal God, who in the Heart of the blessed Virgin Mary prepared a worthy dwelling place for the Holy Spirit: grant us, we beseech You, that, devoutly remembering the feast of her Immaculate Heart, we may live according to Your will. Through our Lord Jesus Christ.

And, in private Masses, the polyphony and symphony are omitted, and the Commemoration of the Saints Timothy and Hippolytus is performed.

[*Latin ed. p. 49*]

Sacred Congregation. Reading from the book of Wisdom? Ecclesiasticus? John 23-31. I, as a vine, have produced the sweetness of fragrance; and my flowers are the fruits of honor and honesty. I am the mother beautiful, of love, and of fear, and of knowledge, and of holy hope. In me is all grace, all truth; in me is all life, and all virtue. Come to me, all you who desire me, and be filled from my generations. For my spirit is sweeter than honey, and my inheritance is sweeter than honey and honeycomb. My memory shall be in the generations of ages. He who eats me shall still hunger; and he who drinks me shall still thirst. He who hears me shall not be confounded; and he who works in me shall not sin. He who understands me shall have eternal life.

Gradual, Psalm 12, 6. My heart shall rejoice in your salvation: I will sing to the Lord, who has done good to me: and I will sing to the name of the Lord Most High, forever.

Psalm 44, 18. They shall remember your name in every generation and generation: therefore the people shall praise you forever.

Alleluia, alleluia. (from James 1, 15, 16) Magnify the Lord with me: and let my spirit rejoice in God my Savior. Alleluia.

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In votive Masses, after the Seventy Psalms, omitting the "Quenti," "Alleluia" and the verse are said: Tract from Proverbs 8, 32: "Now, therefore, ye children, hear me." Blessed are they that keep my ways. Hear instruction and be wise, and do not forsake it. He who is blessed who hears me, and who watches at my doors daily, and observes at the posts of my gates. He who finds me, finds life, and shall obtain salvation from the Lord.

At the Paschal season, the Gradual is omitted, and in its place is said: Alleluia, alleluia. (from Luke 1, 46-55) Magnify the Lord with me: and my spirit has rejoiced in God my Savior. Alleluia. Blessed shall I be by all generations, because he has regarded the lowliness of his handmaid. Alleluia.

Sequence of the Holy Gospel according to John, John 19, 25-27. In that time: There stood by the cross of Jesus, his mother, and the sister of his mother, Mary called Cleophas, and Mary Magdalene. Now when Jesus saw his mother, and the disciple standing by, whom he loved, he saith to his mother:

[*Latin ed. p. 50*]

Acta 50 Apostolicae Sedis - Commentarium Officiale. Behold, thy son. Then He said to the disciple: Behold, thy mother. And from that hour, the disciple took her into his own home. Credo. Offertory. Lk. 1, 46-47: "My spirit hath rejoiced in God my Savior; because he hath regarded the humility of his handmaid. For behold, from henceforth all generations shall call me blessed." Secret. To Thy Majesty, O Lord, we offer the spotless Lamb, and we besucet Thee: that the divine fire may kindle our hearts, which inflamed the most blessed Virgin Mary in an ineffable manner. Through the same Lord. And the Commemoration of the Saints. Preface of the Blessed Virgin Mary. And in Thy festival. Communion. Jn. 19, 27. Jesus said to His mother: Woman, behold thy son: And one said unto him. And from that hour, the disciple took her into his own home. After Communion. Having been nourished by the divine gifts, we humbly beseech Thee, O Lord: that through the intercession of the most blessed Virgin, whose solemnity of the Immaculate Heart we have piously celebrated, we may be delivered from present dangers, and attain to the joys of eternal life. Through the Lord. And the Commemoration of the Saints. The liturgical worship of the Heart of the Blessed Virgin Mary, of whose distant traces the Fathers provide accounts in the Song of Songs, and to whom many holy men and women of more recent times have prepared the way, was first approved by the Apostolic See at the beginning of the nineteenth century, when Pope Pius VII instituted the Feast of the Immaculate Heart of Mary, to be observed piously and devoutly on the Sunday after the Octave of the Assumption by all dioceses and religious families that had requested the faculty for its celebration. In the middle of the same century, the Feast of the Immaculate Heart of the Blessed Virgin Mary, which was spreading more widely throughout

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the Catholic world, was, at the command of Pope Pius IX and the Sacred Congregation of Rites, enriched with its own Office and its own Mass. By this worship, the Church renders due honor to the Heart of the Blessed Virgin Mary, under the symbol of this Heart, she devoutly venerates the exceptional and singular sanctity of the Mother of God, and especially her ardent love for God and for Jesus, her Son, and her maternal piety towards men redeemed by the divine Blood. It increased.

[*Latin ed. p. 51*]

Meanwhile, the Sacred Congregation of Rites, 51, with equal ardor and desire, both among Pastors and the faithful, sought to establish the Feast of the Most Pure Heart of the Blessed Virgin Mary as a common feast for the entire Church. Therefore, Our Most Holy Lord, Pope Pius XII, having compassion for the grievous sorrows by which the Christian people are afflicted due to the raging great war, dedicated the entire Holy Church and all of humankind, whom Pope Leo XIII had formerly dedicated to the Most Sacred Heart of Jesus, also to the Immaculate Heart of the Blessed Virgin and Mother in the year 1942, on the feast of her Immaculate Conception, for all time. In order that the memory of this dedication might be preserved, the Feast of the Immaculate Heart of the Blessed Virgin Mary, with its proper Office and Mass, was decreed to be celebrated annually on August 22, in place of the feast of the Octave of the Assumption of the same Blessed Virgin, under the rite of the second class, for the entire Church: so that, with the help of the Blessed Mother of God, peace might be granted to all nations, freedom to the Church of Christ, and that sinners, freed from their own sins, and all the faithful might be strengthened in the love of purity and the exercise of virtues. Therefore, obeying these mandates of the Father, Charles, the undersigned Most Blessed Cardinal Salotti, Bishop of Palestrina, and Prefect of the Sacred Congregation of Rites, in an audience on December 10, 1943, presented to the same Most Holy Lord the completed draft of the proper Office and Mass of the Immaculate Heart of the Blessed Virgin Mary. Furthermore, His Holiness approved the presented draft and ordered that it be used throughout the universal Church on the Feast of the Immaculate Heart of the Blessed Virgin Mary, as is shown in the example provided above. The rubrics are to be observed henceforth. Contrary decrees are to be disregarded. May 4, 1944. C. Card. SALOTTI, Bishop of Palestrina, Prefect. A. Carinci, Secretary. VARIATIONS IN THE RUBRICS OF THE ROMAN MISSAL AND BREVIARY. With the introduction of the feast of the Immaculate Heart of the Blessed Virgin Mary on August 22, in place of the feast of the Octave of the Assumption of the same Blessed Virgin Mary, the rubrics which are found in their respective places in the Roman Missal and Breviary for the Octave of the Assumption are to be amended as follows: In the Roman Breviary, on August 15, in the rubric at the end of the Office: "<(Below the Octave and on the day of the Octave,

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the Antiphons and Psalms, etc... » the words "and on the day of the Octave" are to be deleted.

[*Latin ed. p. 52*]

Acts of the Apostolic See - Official Commentary. On August 21st, in the rubric provided for Vespers, the commemoration of the holy martyrs Timothy, Hippolytus, and Symphorianus is omitted. On August 22nd, on the feast of the Immaculate Heart of the Blessed Virgin Mary, the following rubric shall be placed: "Regarding the octave of the Assumption of the Blessed Virgin Mary, nothing is done in the Office of the Immaculate Heart." However, if on this day a feast of the first or second class is celebrated, which is not of the Blessed Virgin Mary, then the commemoration of the octave shall be observed, according to the rubrics. In the Roman Missal, on August 22nd, on the feast of the Immaculate Heart of the Blessed Virgin Mary, the following shall be placed: "Regarding the octave of the Assumption of the Blessed Virgin Mary, nothing is done in the Mass of the Immaculate Heart." However, if on this day a feast of the first or second class is celebrated, which is not of the Blessed Virgin Mary, then on that same day the commemoration of the octave shall be observed through the prayers of the feast, according to the rubrics, and the Preface of the Blessed Virgin Mary, and of her Assumption, shall be said, unless the Mass itself occurring, or the commemoration previously held, requires another Preface. From the Secretariat of the Holy Congregation for Rites, May 4th, 1944. A. Carinci, Secretary. II. BARCELONA. REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, PETRA, KNOWN IN THE WORLD AS ANNA PEREZ FLORIDO, FOUNDRESS OF THE CONGREGATION OF MOTHERS OF THE ABANDONED. CONCERNING A DOUBT: Whether the commission for the introduction of the cause should be signed in this case and for the purpose in question. The illustrious woman of Spain, Saint Teresa of Jesus, whose mystical teachings have inspired many Servants of God to reach the summit of sanctity, testifies that she never requested any grace from Saint Joseph which she did not immediately receive, and even received graces beyond what she asked for; therefore, she urges all the faithful to follow her example, and she assures them that they, too, will experience His present help (Autobiography, chapter VI). Indeed, having this firmly in mind, the seven convents, more than ten in number, which she founded, of the reformed Carmelite Order, she dedicated to the same Saint; and she commanded that his feast be celebrated with the greatest possible solemnity, which is still observed. The Spanish Virgin, Petra, of Saint Joseph, whose...

[*Latin ed. p. 53*]

The Sacred Congregation for the Causes of Saints has just begun the process of beatification, and among the most distinguished and devoted

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clients of this Saint, it is fitting that 53 be counted, as we shall soon see. The Servant of God was born on December 6, 1845, in the town of "Valle de Abdalajis," within the territory of the Diocese of Malaga, to Joseph Pérez Reina and Mary Florido González. The following day, she received the sacrament of baptism and was given the names Anne Joseph.

Barely three years old, after the death of her mother, she was raised by her father and Teresia Reina with great piety and discipline. The seeds of virtues, which were sown in the girl's soul, like in fertile soil, bore abundant fruit with the passage of time. Indeed, from her childhood, Anne always detested vice and, from a very young age, she ordered her mind according to every standard of honesty. It was customary for her grandmother to attend Mass and to devoutly pray there, offering prayers and instructing her mind in true and solid piety; she also devoted herself to the study of letters, so that everyone admired the girl, who diligently performed all the duties appropriate to her condition, with a seriousness beyond her years, as if she were fulfilling them spontaneously, guided by nature. For this reason, she was admitted to the religious life earlier than usual. She bravely refused advantageous marriage proposals, and decided to dedicate herself to God, for the comfort of her neighbors, especially the abandoned. After some attempts to enter various religious institutions proved unsuccessful, she, with the advice of the Bishop of Malaga, laid the foundation for a new religious family in the year 1880, on the feast of the Nativity of the Lord, to which the Bishop gave the title: Congregation of the Mothers of the Abandoned. The Servant of God took the name: Petra from Saint Joseph, a name which she claimed because of the special devotion she had for the Holy Patriarch. The following year, she pronounced her first vows, and her perpetual vows were made on the feast of Saint Therese in the year 1892. On June 25, 1891, she received, with great joy, the decree of praise from the Apostolic See. In the meantime, she established several houses, here and there in Spain, in which countless poor people, of both sexes, who had been abandoned by everyone, received comfort and all that was necessary for life. These remarkable works were accomplished by the Servant of God, relying on no human help, but only on God, and on the patronage of Saint Joseph, which she experienced to be ever-present; and she strove to repay this in every way. Her devotion to this Saint was so great that she placed all the houses she founded under his title, except where another name was added. She constantly and confidently turned to Him, and she was always wonderfully and generously heard by Him. Often, in the new houses...

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Regarding the establishment of this office, when it was entirely without resources, Saint Joseph, having invoked assistance, received such a large sum of money unexpectedly, as was then necessary to pay the debts of the work, and sometimes even more than

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sufficient. Therefore, she also showed special veneration to Saint Teresa, since she had been outstanding in promoting devotion to Saint Joseph. The Prince of this Family of God, as a worthy monument of devotion to the holy Patriarch, erected a magnificent sanctuary near Barcelona, with a large adjoining building, under the name: San José de la Montaña, where she finally, on the day after the Assumption of the Blessed Virgin Mary, in the year 1906, full of merit, strengthened by the sacraments of the Church, passed away piously. In the years 1932-33, in the Barcelona ecclesiastical court and, through petitions, in Malaga, processes were carried out with ordinary authority, prohibiting the liturgical cult of the Servants of God, based on writings, on the reputation of holiness, and on urban decrees. Since no error was found in the writings, the Holy Congregation issued a decree on February 26, 1943, for the progress of the cause. In the meantime, several petitionary letters were sent to the Blessed Pope Pius XI, among them from the Catholic King Alfonso XIII, requesting the introduction of the cause. Therefore, since everything prescribed by law had been prepared, with the insistence of the Reverend Father Charles Calaf, Procurator of the Pontifical Spanish College, and legitimately constituted Postulator of the cause, in the meetings of the Ordinary Congregation of Sacred Rites, held on the 28th of last month in the Vatican, the Eminent and Reverend Cardinal Frederick Tedeschini, Promoter of the Cause, proposed the question: Whether a commission for the introduction of the cause should be appointed in this case and for the purpose in question, and he reported on it. The Eminent and Reverend Fathers Cardinals, having heard this report, and having also heard the votes of the Officials of the Prefecture, especially the Reverend Father Salvatore Natucci, General Promoter of the Faith, having considered everything, they decided: That the commission for the introduction of the cause should be appointed, if it pleases the Holy Father. On the day indicated below, through the same General Promoter of the Faith, a report was made to the Most Blessed Father, and His Holiness, having approved the decision of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Peter, by Saint Joseph, with his own hand. Given in Rome, on the 3rd of December, in the year of Our Lord 1944, the First Sunday of Advent.

L. C. Card. SALOTTI, Ep. Praen., Prefect.

L. S. A. Carinci, Secretary.

[*Latin ed. p. 55*]

The Sacred Congregation of Rites, 55, III, Taurinensis. Concerning the Beatification and Canonization of the Servant of God, Teresa Valse Pantellini, Professed Sister of the Institute of the Daughters of Mary Help of Christians. Regarding the doubt: Whether a commission should be appointed for the introduction of the cause, and to what effect. From the pleasant garden of the Daughters of Mary Help of Christians on earth, on September 3rd,

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in the year of Our Lord 1907, the most beautiful and purest lily, which had perfumed the world for a century with the fragrance of its virtues, was transferred to the celestial realm. We speak of Teresa Valse Pantellini, whose cause for canonization now begins under auspicious circumstances. In Milan, a noble city, on October 10th of the year of Our Lord 1878, she saw the light of day, born of honest and pious parents, Joseph and Josephina Viglini; and on the 11th of the same month, she was regenerated by the waters of baptism. Observing in the same parents examples of piety towards God and charity towards one's neighbor, her youthful soul was gradually and imperceptibly drawn towards sanctity, and her ardent temperament was firmly restrained. In Florence, in the noble institution of the Most Holy Annunciation, and later in another under the direction of the Religious Society of the Sacred Heart, she diligently pursued studies in literature, and also in the commendable arts of music and painting. In the meantime, on June 16th, 1887, she was strengthened by the sacrament of Confirmation, and on March 29th, 1891, she was admitted to the Holy Table for the first time. Through frequent reception of the Body of Christ, she made remarkable progress in virtue, and perceived the first stirrings of a divine vocation to the religious life, which she faithfully nurtured in her heart, and, as it appears, made a vow of virginity. Returning home from the vanities of the world, she recoiled from them; she devoted herself more intensely to prayer, especially before the Most Holy Eucharist, to the frequent celebration of the sacraments, and to works of charity. After reaching the age of three years beyond twenty, having maturely and prudently considered the matter before God in prayer, on February 2nd, in the year 1901, she decided to join the Institute of the Daughters of Mary Help of Christians, founded by Saint John Bosco, with the cooperation of Blessed Maria Domenica Mazzarello, because in her...

[*Latin ed. p. 56*]

56 The official record of the Apostolic See concerning the founding of an institution for the good of the younger people and the education of abandoned girls. After having made her vows, she began her novitiate in Rome, where she provided magnificent examples of all the virtues that befit a religious Sister. In the year 1903, on August 3rd, she pronounced her religious vows. Although she suffered from a delicate constitution, she did not abstain from any labor, doing all things for all, in order to educate, instruct, and gently guide the girls towards perfection, and to draw their hearts to God. She performed all the duties entrusted to her with the utmost sanctity, so that no one ever noted any fault in her. It is not surprising, for she was always devoted to prayer, diligently seeking the glory of God in all, even the smallest, actions, and she carefully guarded her soul from every stain, however slight. Afflicted by a serious illness, she left the city at the advice of the doctors and went to Turin, to the moth-

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erhouse of the Institute. However, despite all care, the illness worsened so much that it led her to death. Strengthened by the sacraments of the Church, and anticipating Paradise, where she would be received into the embrace of the Blessed Virgin, she breathed her last on September 3rd, in the year 1907, with the utmost piety. The reputation for holiness, which she enjoyed even while living, grew stronger. Therefore, in the years 1926-1928, an informative process was instituted in the Turin ecclesiastical court, with an investigation of the writings, and then of the reputation for holiness and the lack of any negative reports, and it was sent to Rome. In the meantime, two Cardinals of the Holy Roman Church, several Archbishops, Bishops, several Chapters, both metropolitan and cathedral, the Major Superior of the Society of Saint Francis de Sales, the General Superior of the Daughters of Mary Help of Christians, and many others, offered fervent prayers to the Supreme Pontiff, Pope Pius XI, of blessed memory, requesting the introduction of the cause of beatification of this handmaid of God. After examining the documents, on February 1st, in the year 1939, this Holy Congregation decreed that nothing stood in the way of proceeding further. Therefore, with all the legally required formalities observed, and with the zealous Reverend Father Francis Tomasetti, legitimately appointed as the promoter of the cause, in the ordinary meeting of this Holy Congregation, the Most Eminent and Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Velletri, as the Promoter of the Cause, proposed a question for discussion: Whether the commission for the introduction of the cause should be signed in this case and for the purpose in question, and he reported on this matter. The Most Eminent and Reverend Fathers, after hearing this report, and after the votes of the official prelates, especially the Reverend Father Doctor Salvatore Natucci, the General Promoter of the Faith,

[*Latin ed. p. 57*]

The Sacred Congregation of Rites, having considered all matters, deemed it necessary to respond: if it has pleased the Most Holy [body], it is to be signed. After the aforementioned Promoter presented a report to the Most Blessed Father on the designated day, His Holiness, having approved the response, deigned to sign the commission for the introduction of the cause of the Servant of God, Teresa Valse Pantellini, with his own hand. Given in Rome, on the 3rd of December, in the year of Our Lord 1944. [Signed] Card. SALOTTI, Bishop, Prefect. L. S. A. Carinci, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES. DECREE CONCERNING THE ERECTION OF A THEOLOGICAL FACULTY IN THE PONTIFICIAL METROPOLITAN SEMINARY OF BONAERENSIS.

In order to further the flourishing of the Pontifical Metropolitan Seminary of Bonaerensis, dedicated to the Virgin Immaculate, and to promote

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ecclesiastical studies throughout the Republic of Argentina, the Most Reverend Lord, Dom. Card. James Copello, Archbishop of Bonaerensis and Primate of Argentina, together with the Reverend Father Norberto de Boynes, General Vicar of the Society of Jesus, to whom that pious institution has been entrusted by the Archbishop, recently presented urgent petitions to the Apostolic See, requesting that the Theological Faculty, which was first established in the aforementioned Seminary on the 28th of December, in the year 1915, by the Supreme Pontiff Benedict XV, and subsequently reorganized according to the Apostolic Constitution *Deus scientiarum Dominus* and the related Ordinations, be erected anew by the highest authority of the Church. The Most Blessed Father, Pope Pius Divine Providence, peacefully reigning, having been moved by the special devotion shown towards that illustrious nation and city, deigned to grant the petition, and appointed the Archbishop of Bonaerensis as the Pontifical Patron of that Faculty.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis – Official Commentary. Wherefore, the Sacred Congregation for Seminaries and Pontifical Universities, by this Decree, re-establishes and confirms the Pontifical Theological Faculty already founded in the Metropolitan Seminary of Buenos Aires, granting it the power to confer academic degrees in Sacred Theology, according to the statutes approved by the aforementioned Sacred Congregation, to those students who, having duly completed the courses of the Seminary and having commendably pursued their studies, are deemed worthy; with all other legally required provisions observed. Contrary decrees notwithstanding. Given at Rome, from the Halls of St. Callistus, on the eighth day of the month of December, in the Feast of the Immaculate Conception of the Blessed Virgin Mary, in the year of Our Lord 1944. I. Card. PIZZARDO, Prefect. L. © S. E. Ruffini, Secretary.

[*Latin ed. p. 59*]

Diarium Romanae Curiae 59

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Martedì, 30 gennaio 1915, nel Palazzo Apostolico Vaticano, alla augusta presenza del Santo Padre, si riunì la Sacra Congregazione dei Riti generale, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e i Reverendissimi Consultori teologi espressero il loro voto sul martirio della Serva di Dio Maria Goretti, vergine, e sulle virtù della Venerabile Serva di Dio Caterina Volpicelli,

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fondatrice dell'Istituto delle Ancelle del Sacro Cuore.

Martedì, 13 febbraio 1915, nel Palazzo Apostolico Vaticano, si riunì la Sacra Congregazione dei Riti preparatoria, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e i Reverendissimi Consultori teologi discorsero sull'eroicità delle virtù del Venerabile Servo di Dio Lodovico Edoardo Cestac, sacerdote secolare e fondatore dell'Istituto delle Serve di Maria.

Martedì, 27 febbraio 1945, nel Palazzo delle Sacre Congregazioni in S. Callisto, alla presenza dell'Eminente e Reverendissimo Signor Cardinale Carlo Raffaello Rossi, Ponente o Relatore della causa del Servo di Dio Lorenzo M. di S. Francesco Saverio, si riunì la Sacra Congregazione dei Riti antepreparatoria, nella quale i Reverendissimi Prelati Officiali e i Reverendissimi Consultori teologi discorsero sull'eroicità delle virtù del suddetto Servo di Dio.

SEGRETERIA DI STATO

NOMINE

Con Brevi Apostolici, il Santo Padre Pio XII, felicemente regnante, si degnò di nominare:

11 gennaio 1945.

L'Eminente e Reverendissimo Signor Cardinale Pietro Fumasoni Biondi, Protettore delle Venerabili Suore Francesco delle Scuole del Terz'Ordine d'Assisi.

L'Eminente e Reverendissimo Signor Cardinale Carlo Salotti, Protettore delle Suore Compassioniste Serve di Maria, di cui la Casa generalizia si trova a Castellammare di Stabia.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary Assisting the Papal See: August 20, 1943; His Excellency, Reverend Monsignor Giacomo Carlo McGuigan, Archbishop of Toronto. Apostolic Protonotaries, as participants: May 29, 1943. Monsignor Francesco Marcello Daigle, of the archdiocese of [date obscured]. Monsignor Giovanni B. Doucet, of the diocese of Bathurst in October. Monsignor Ulderico Perron, of the archdiocese of Quebec. Monsignor Cirillo Gagnon, of the same archdiocese. Moncton. Canada. 26. 4 June 1944. Monsignor Vilfrido Jubinville, of the archdiocese of San Bonifacio. Domestic Prelates of His Holiness: January 19, 1943. Monsignor Giuseppe Faurie, of the diocese of Le Puy-en-Velay. Monsignor Alessandro Gregorio Baker, of the diocese of Victoria on the island of Vancouver. Monsignor Guglielmo Giovanni Smith, of the diocese of Alexandria (Canada). Monsignor Pietro Giuseppe Bell, of the diocese of Agen. 29. Monsignor Alberto Lemenager, of the archdiocese of Moncton.

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June 8. Monsignor Giovanni Milligan, of the diocese of San Giovanni. 9. Monsignor Guglielmo J. Conway, of the diocese of Bathurst. Monsignor Giorgio Bernier, of the same diocese. Monsignor Doscite Robichaud, of the same diocese. Monsignor Giovanni J. McLaughlin, of the same diocese. Monsignor Mattia Madariaga, of the diocese of Chillan. Monsignor Zoello Lambert, of the diocese of Hearst. Monsignor Francesco Trochu, of the diocese of Nantes. Monsignor Ferdinando Vandry, of the archdiocese of Quebec. Monsignor Amato La Bile of the same archdiocese. Monsignor Claudio Dounaud, of the diocese of Clermont-Ferrand in Canada. 21. July 30. September 21. October 25. December 22. January 3. March 17. April 20. Monsignor Giuseppe Compère, of the diocese of Amiens. Monsignor Emilio Borde, of the diocese of Moulins. 1944. Monsignor Carlo Grippon, of the diocese of Le Mans. Monsignor Arnaldo Etcheber, of the diocese of Bayonne. Monsignor Enrico Cauhape, of the same diocese. Monsignor Antonio Maubon, of the diocese of Montpellier.

[*Latin ed. p. 61*]

Diarium Romanae, 9 Maii 1861, 1944. Reverendissimus Dominus Alberto Boucher, ex dioecesi Chartres. Reverendissimus Dominus Giuseppe Chevalier, ex dioecesi Sancti Ioannis Quebecensis. Reverendissimus Dominus Vittore Quintal, ex dioecesi Sancti Iacinti. Reverendissimus Dominus Arturo Vezina, ex eadem dioecesi. Reverendissimus Dominus Ioannes Baptista Nadeau, ex eadem dioecesi.

13 Iunii, Curiae.

14, 17 Iulii, Augustus.

31.

Reverendissimus Dominus Clodoveus St. Amant, ex archidioecesi Sancti Bonifactii. Reverendissimus Dominus Uberto Heynen, ex eadem archidioecesi. Reverendissimus Dominus Henricus Bernard, ex eadem archidioecesi. Reverendissimus Dominus Romano Boulé, ex dioecesi Sancti Ioannis Quebecensis. Reverendissimus Dominus Ignatius Eduardus Zielonka, ex archidioecesi Winnipegensis. Reverendissimus Dominus Mauritius Badoux, ex dioecesi Saskatoonensis. Reverendissimus Dominus Lucianus Savard, ex archidioecesi Quebecensis. Reverendissimus Dominus Ioannes Iosephus O'Brien, ex dioecesi Peterboroughensis. Reverendissimus Dominus Ludovicus Vida, ex dioecesi Maramures Ruthenorum.

30 Septembris, 24 Octobris.

Reverendissimus Dominus Raphael Ekmedjan, ex archidioecesi Constantinopolitana Armenorum.

5 Decembris.

Reverendissimus Dominus Henricus Bourdeau, ex dioecesi Montaubanensi.

Cum litteris a Secretariatu Status, Sanctissimus Pater Pius XII, feliciter

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regnans, dignatus est nominare:

10 Ianuarii 1945.

Reverendissimos Patres: Emiliano Lucchesi, Vicarium Abbatem Generalem Congregationis Benedictinarum Vallombrosanorum; Gabrielem de S. Maria Magdalena de' Pazzi, Congregationis Carmelitarum Scalzorum; et Ludovicum Castano, Societatis Salesianae Sancti Ioannis Bosco, Consultores Congregationis Sanctae Rituum, pro Causis Beatificationis et Canonizationis.

Eminentissimum et Reverendissimum Dominum Carolum Albertum Ferrerò di Cavai lerleone, Archiepiscopum titulo Trebizondensis, et Reverendissimum Dominum Dino Staffa, Auditorem Tribunali Sacrae Romanae Rotae, Consultores Congregationis Sanctae pro Ecclesiis Orientalibus.

[*Latin ed. p. 62*]

Acts of the Apostolic See - Official Commentary of Extraordinary Papal Chamberlains: August 8th: February 11th, 1943. Monsignor Giovanni Schmitz, of the diocese of Treves. May 1st: Monsignor Francesco Scroeter, of the diocese of Fulda. June 2nd: Monsignor Luigi Lineros Carvajal, of the diocese of Chillan. June 17th: Monsignor Emanuele Erasmo Arce, of the diocese of Cochabamba. June 17th: Monsignor Giovanni Hiebl, of the diocese of St. Hippolitus. June 17th: Monsignor Francesco Hofbauer, of the same diocese. June 17th: Monsignor Giovanni Mayrhofer, of the same diocese. July 10th: Monsignor Gustavo Schauerte. July 15th: Monsignor Enrico Bockel, of the archdiocese of Freiburg im Breisgau. July 22nd: Monsignor Otto Sclioellig, of the same archdiocese. July 22nd: Monsignor Massimiliano Notz, of the diocese of Rottemburgo. August 5th: Monsignor Ottone Hergenröther, of the diocese of Erbipoli. October 21st: Monsignor Paolo Serlenga, of the diocese of Andria, of the archdiocese of Paderborn. February 22nd: November 1st, 1944. Monsignor Francesco Gabrovéek, of the diocese of Ljubljana. Monsignor Daniele De Angelis, of the diocese of Ripatransone. November 30th: Monsignor Aurelio Cassar, of the diocese of Agrigento. November 30th: Monsignor Luigi Castiglione, of the same diocese. November 30th: Monsignor Salvatore Pirrera, of the same diocese. November 30th: Monsignor Oliviero De Fusco, of the diocese of Sessa Aurunca. November 30th: Monsignor Amleto Strani, of the same diocese. December 7th: Monsignor Donato Orlando, of the archdiocese of Acerenza. December 17th: Monsignor Alessandro De Michelis, of the diocese of Asti. December 17th: Monsignor Arrigo Pintonello, of the diocese of Padua. December 21st: Monsignor Pasquale Picarelli, of the archdiocese of Naples. January 4th, 1945. Monsignor Umberto Pausillo, of the diocese of Città della Pieve. Monsignor Agostino Casaroli, of the diocese of Piacenza. Monsignor Emanuele Clarizio (Rome). Monsignor Gino Paro, of the diocese of Treviso. January 17th: Monsignor Calliope Rossini, of the diocese of Man-

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tova. Monsignor Giovanni Antonazzi, of the diocese of Nepi. February 11th: Honorary Chamberlains in purple vestments of August 8th: December 7th, 1944. Monsignor Antonio Forcina, of the archdiocese of Gaeta. January 4th, 1945. Monsignor Igino Quadraroli (Rome). Honorary Chamberlain with sword and cape, extraordinary, of August 8th: December 7th, 1944. Mr. Urbano Cioccetti (Rome).

[*Latin ed. p. 63*]

From the Roman Curia Diary, number 63: HONORS. By Apostolic Brief, the Most Holy Father Pius XII, reigning happily, has deigned to bestow the following:

11 Knighthoods of the Order of Saint Pius: December 7, 1944. To the Most Noble Count Mario Gori-Mazzoleni (Rome).

The Cross of Command of the Order of Saint Gregory the Great, civil class: June 7, 1943. To Mr. Ignazio Valdivieso, of the Archdiocese of Santiago of Chile. To Mr. Enrico Perez Riesco, of the same Archdiocese. To Mr. Doctor Giuseppe Emanuele Balmaceda Ossa, of the same Archdiocese. December 15, 1944. To Mr. Doctor Carmine Caiola (Rome). To Mr. Doctor Domenico Francini (Rome).

The Knighthood of the Order of Saint Gregory the Great, civil class: 1943. To Mr. Alessandro Grant, of the Archdiocese of Toronto. 1944. To Mr. Luigi Gentilhomme, of the Archdiocese of Lyons.

March 8. To Mr. Luigi Imbert, of the same Archdiocese.

April 15. To Mr. Renato Lefebvre, of the Archdiocese of Paris.

April 26. To Mr. Giovanni Réal, of the Archdiocese of Lyons.

April 27. To Mr. Ludovico Pascal, of the same Archdiocese.

May 20. To Mr. Elia Salvas, of the Diocese of San Giacinto.

May 28. To Mr. Teófilo Alessio Saint-Germain, of the same Diocese.

June 29. To Mr. Orazio Boivin, of the same Diocese.

January 1945. To Mr. Alfonso Gerardo Elsenburg, of the Diocese of Hai*lem.

January 3. To Mr. Raimondo D'Alessio (Rome).

The Grand Cross of the Order of Saint Sylvester the Pope: December 15, 1944. To Mr. Professor Giovanni Carrara (Rome).

The Cross of Command of the Order of Saint Sylvester the Pope: November 26, 1944. To Mr. Carlo Modugno (Rome).

December 15. To Mr. Ottaviano Cianfoni (Rome).

December 28. To Mr. Rolando H. Ouang (China).

1945. To Mr. Doctor Ferruccio Banissoni (Rome).

To Mr. Giuseppe Pagani (Rome).

To Mr. Giuseppe Lupi (Rome).

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To Mr. Raimondo Gaspard (Rome).

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Commentarium. De Cavaliere dell'Ordine di S. Silvestro. 18 maggio, Pontificium Documentum: 1943. Ad Dominum Giuseppe Sauvé, ex dioecesi Valleyfield. 29 decembris 1944. Ad Dominum Paolo Strambi (Roma). 3 Ianuarii 1945. Ad Dominum Lorenzo Milozzi (Roma). Ad Dominum Gaetano Facciolli (Roma).

NECROLOGIUM.

27 Ianuarii 1944. Reverendissimus Dominus Tommaso Spreiter, Episcopus titularis Tene, Vicarius Apostolicus Eshowe.

23 Februarii. Reverendissimus Dominus Francesco Wolf, Episcopus titularis Biblo.

19 Maii. Reverendissimus Dominus Paolo Jacuzio, Archiepiscopus Sorrento.

28 Octobris. Reverendissimus Dominus Luigi Calza, Episcopus titularis Termesso, Vicarius Apostolicus Chengchow.

11 Novembris. Reverendissimus Dominus Francesco Ernesto Ricard, Archiepiscopus titularis Tirnovo.

4 Decembris. Reverendissimus Dominus Giovanni B. Federico Vallega, Archiepiscopus titularis Mcopoli Epiro.

Reverendissimus Dominus Vincenzo Priante, Episcopus Corumbà.

Reverendissimus Dominus Maurizio McAuliffe, Episcopus Hartford.

15 Ianuarii. Reverendissimus Dominus Antonio Scarante, Episcopus Faenza.

Reverendissimus Dominus Egidio de Boeck, Episcopus titularis Azoto, Vicarius Apostolicus Lisala.

Reverendissimus Dominus Giordano Gijlswijk, Archiepiscopus titularis Eucaita, Delegatus Apostolicus in Africa meridionale.

1945. Reverendissimus Dominus Saturnino Peri, Episcopus titularis Ancusa.

Reverendissimus Dominus Marco Giovanni della Pietra, Archiepiscopus Ancona.

17. Reverendissimus Dominus Pio Marcello Bagnoli, Episcopus Marsi.

Reverendissimus Dominus Adriano Devais, Episcopus MÃ¡laga.

21. Reverendissimus Dominus Gherardo Sante Menegazzi, Archiepiscopus titularis Pompeopoli Paflagonia.

31. Reverendissimus Dominus Leone Classe, Episcopus titularis Massula, Vicarius Apostolicus Ruanda.

22 Februarii. Reverendissimus Dominus Mario Besson, Episcopus Losanna, Genevra et Freiburg im Breisgau.

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27. Reverendissimus Dominus Guglielmo O'Shea, Episcopus titularis Naisso.

[*Latin ed. p. 65*]

Year and Volume XXXVII, March 26, 1945 (Series H, No. 3) COMMENTARY – OFFICIAL ACTS OF POPE PIUS XII, BY MOTU PROPRIO, CONCERNING THE USE OF A NEW LATIN TRANSLATION OF THE PSALMS IN THE DIVINE OFFICE.

PIUS PP. XII: In the daily prayers, in which priests venerate the majesty of the Most High God and the goodness of God, and in which they pray for themselves, for the whole Church, and for the needs of the entire world, those most excellent hymns certainly hold a special place, which, under the influence of the Divine Spirit, the holy prophet David and other sacred authors composed, and which the Church, with its Divine Redeemer and His Apostles leading the way, has continuously used in sacred celebrations from the very beginning. These Psalms, the Latin Church has received from the faithful translation from the Greek language, having been translated from Greek into Latin, word for word almost, and, over the course of time, and especially by Saint Jerome, the most excellent Doctor of the Sacred Scriptures, have been carefully corrected and refined. However, those errors of the Greek interpretation itself, by which the meaning and force of the original text are not a little obscured, have not been entirely removed, so that the sacred Psalms may be easily understood by all, everywhere; and everyone knows that Saint Jerome did not sufficiently have the ancient Latin translation diligently corrected for the benefit of his fellow citizens, but rather, with even greater effort, translated the Psalms from the very "Hebrew truth" itself. However, this new interpretation of the Holy Doctor, in the Book of Psalms according to the Hebrew truth; PL.

[*Latin ed. p. 66*]

66. This practice was not without its drawbacks; but rather, the older Latin translation, known as the Gallican Psalter, was gradually improved, to such an extent that Our Predecessor, Saint Pius V, considered it fitting to include it in the Roman Breviary and, therefore, to prescribe it for almost all uses. The obscurities and imperfections of this Latin translation, which were not entirely corrected by Saint Jerome—since he intended only to correct the Latin text according to the best Greek manuscripts—have become increasingly apparent in recent times, because knowledge of ancient languages, especially Hebrew, has advanced greatly, the art of interpretation has become more refined, and, finally, the laws of metrics and rhythm of oriental languages have been more thoroughly investigated, and the so-called "textual criticism" has been more clearly defined. Furthermore, it is increasingly evident from the many Latin translations of the Psalms, which have been prepared in various nations, with the approval of the

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authority of the Church, from the original texts, how much these psalms, when rendered into vernacular languages, excel in clarity, poetic beauty, and doctrinal depth. Therefore, it is not surprising that many priests, who strive to recite the Hours not only with the utmost devotion, but also with fuller understanding, have undertaken the commendable endeavor of having a Latin translation of the Psalms in daily use, in which the meaning, inspired by the Holy Spirit, is more clearly expressed, in which the feelings of the pious psalmists are more perfectly expressed, and in which the art of speaking and the power of words are more clearly manifested. This endeavor and aspiration, as is repeatedly demonstrated in volumes written by learned and approved men, and in commentaries published from time to time, have also been brought to Our attention by many sacred ministers and ecclesiastical superiors, and even by some Cardinals of the Holy Roman Church. We, for Our part, considering the exceptional reverence that We hold for the language of the Holy Scriptures, believe that it is Our duty to promote this endeavor with all Our strength, so that the meaning of the Holy Scriptures, given by the Holy Spirit and expressed by the pen of the sacred writers, may be more fully revealed to the faithful each day, as We explained not long ago in Our Encyclical Letter, inspired by the Divine Spirit. Therefore, although We are aware of the difficulties involved, and We know that the so-called Vulgate translation is closely connected with the writings of the Holy Fathers and the explanations of the Doctors, and that it has enjoyed the highest authority in the Church for centuries, We nevertheless decide to follow this pious course; and therefore, We have ordered that a new Latin translation of the Psalms be prepared, which should closely and faithfully follow the original texts, and which should also—

[*Latin ed. p. 67*]

The Acts of Pope Pius XII, to the extent possible, considered 67 ancient interpretations, and examined various of their expressions according to the norms of critical art. For we know well that not even the Hebrew text has reached us entirely free from alteration and obscurity; and therefore, it is necessary to compare it with other texts transmitted to us from antiquity, so that a more accurate and sincere expression of the meaning may be found. Indeed, it can sometimes happen that, even with the aid of all the resources of critical and linguistic science, the meaning of the words is not entirely clear, and this is left for future investigation, so that, with all due diligence, the matter may be illuminated with greater clarity. Nevertheless, we do not doubt that, with the diligent application of all the aids of modern doctrine, such a translation can now be produced which so clearly exhibits the meaning and force of the Psalms, that priests, easily perceiving what the Holy Spirit intended to signify through the mouth of the Psalmist, may be effectively moved and inspired by these divine words to true and

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genuine piety. Indeed, after a new interpretation, which was desired, has been completed by the professors of our Pontifical Institute, with due care and diligence, we offer it paternally to all those who are bound by their office to recite the Hourly Prayers daily; and, after having considered all things, by our own initiative and mature deliberation, we grant that it may be used, whether in private or public recitation, as they may wish, after it has been published by the Vatican Printing Office, adapted to the Psalter of the Roman Breviary. From this pastoral concern of Ours, and from Our paternal charity towards devout men and women, we are confident that, from now on, all may draw ever greater light, grace, and consolation from the Divine Office, and, having been imbued and inspired by these things, they will more and more conform themselves to those examples of sanctity which shine forth so brilliantly from the Psalms, and be moved to cultivate and cherish the sentiments of divine love, steadfast fortitude, and pious penance, to which the Holy Spirit excites us in the reading of the Psalms. What We have decreed and established through these Letters, of Our own accord, shall be held valid and firm, notwithstanding any contrary provisions, and are worthy of special mention. Given at Rome, at Saint Peter's, on the twenty-fourth day of the month of March, in the year 1945, in the seventh year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 68*]

Acta Apostolicae Sedis - Official Commentary

ADDRESS TO THE MEMBERS OF ITALIAN CHRISTIAN WORKERS' ASSOCIATIONS, ON MARCH 11, 1945, FROM ROME, GATHERED FROM THE DIOCESES OF ITALY.

Our Predecessor of blessed memory, Pope Pius XI, recalling the immortal Encyclical *Rerum Novarum* of Leo XIII, remembered with what joy it was received by Christian workers, "who felt protected and defended by the highest authority on earth."

Your presence here, beloved sons, is a testament, most pleasing to Our heart, that that sentiment and that trust are still alive in the working classes. And We, who, fully knowing their condition, desire with all Our soul to support the cause of Christian workers, and indeed of the entire vast world of labor, give you a welcome with paternal affection, and, while expressing Our most fervent wishes for you and for your Associations, We desire to address to you a few brief words of instruction and encouragement.

1. Firstly: what are the Catholic associations of workers for their own members? They are, above all, cells of modern Christian apostolate. Not in the sense that they can or should replace the parish. But they maintain, cultivate, and safeguard in the world of labor the religious and moral foundation of life, in a manner always adapted to the particular circumstances of each time.

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Observe the enemies of Christ. They take advantage of all the difficulties and questions of working life, in order to win the soul of the Christian worker, to corrupt his conscience, and finally to detach him and alienate him from the divine Savior. Is this not evident proof that the associations of Christian workers are today an indispensable means of apostolate? Indispensable even where the enemy of Christ does not seem to have yet taken root, nor to show special signs of movement and action, because everywhere the practical conditions and the daily needs of wage labor disturb the minds even of deeply believing men, and raise problems that, while touching religious and moral interests, require the help and assistance of the Church.

Therefore, through your Associations, bring the principles of the faith and a solid Christian formation into the religious and moral life of the worker and his family; make the Associations themselves centers of a spiritual life that is...

[*Latin ed. p. 69*]

The Acts of Pope Pius XII, 69, nourished by the Sacraments, expands its beneficial fruits into the words and actions of true, evangelical mutual charity.

Firmly established upon this solid foundation, the Christian worker will find, at the same time, in Associations the possibility of extending his knowledge and his influence to other fields of private and public life. But above all, such an Association must contribute to making the family of the Christian worker, no less, and indeed even more than other families, capable of properly educating their children and of governing the home for the spiritual and material benefit of its members. If it corresponds to this mission, the Association will see true apostles arise from its midst, workers who have become apostles among their companions, in order to imbue and animate with Christian spirit everything that surrounds the worker, his field of work, his domestic hearth, and even his honest pastimes.

2. But here we touch upon a second point, which is of utmost importance to Us: what do Associations of Christian workers represent for the other worker institutions? We are thinking here not only of mutual aid societies, such as, for example, consumer cooperatives, but also of public insurance institutions, for which the contribution of workers is necessary. You all know how the good success of such enterprises, which are in themselves salutary and beneficial, depends on the integrity, honesty, and mutual trust of those who participate in them. You also know – and you are experiencing this more and more every day – the terrible ruin that war, with its furious consequences, has produced in the moral fabric of the people, ruin far more serious than the material damages themselves. The working class, without those Christian virtues, would become the worst enemy of itself. In the

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fight against this danger, Christian Associations provide to other societies and works of assistance to the working classes a precious aid. For it is they that will be the breeding ground of social virtues, of rectitude, of fidelity, of conscientiousness, and they will provide to other institutions their best members, their most reliable leaders, men and women who will know how to awaken and maintain alive the spirit of responsibility and solidarity, without which no mutual aid society, no insurance, can prosper; that spirit which the Apostle Paul qualified with those marvelous words: "Bear ye one another's burdens."

3. Let us now briefly examine the relationships of Christian Associations to Trade Unions. Contrary to the previous system, there has been...

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - An Official Commentary. Recently, in Italia, the constitution of a unified trade union has taken place. We can only hope and pray that the concessions granted through their adherence, even by Catholics, do not harm their cause, but rather bring about the hoped-for fruit for all workers. This presupposes as a fundamental condition that the Trade Union remains within the limits of its essential purpose, which is to represent and defend the interests of workers in labor contracts. Within the scope of this office, the Trade Union naturally exerts an influence on politics and public opinion. But it could not exceed that limit without causing serious harm to itself. If, indeed, the Trade Union, as such, through political and economic developments, were to assume almost a patronage or right to freely dispose of the worker, of his strength and his goods, as happens elsewhere, the very concept of the Trade Union, which is a union for the purpose of mutual aid and defense, would be altered or destroyed. With these premises, the Trade Union and the Associations of Christian workers tend towards a common goal, which is to improve the living conditions of the worker. The leaders of the new unified Trade Union have recognized "the highest spiritual contribution that Catholic workers bring to the work of the Confederation" and have paid homage to "the breath of evangelical spirituality" that they infuse into the Confederation itself "for the good of the entire working movement." May it please God that these manifestations be stable and effective, and that the spirit of the Gospel truly constitute the basis of trade union action! For in reality, if we do not want to be content with empty words, what practically consists this spirit of the Gospel if not in upholding the principles of justice, according to the order established by God in the world, over the purely mechanical force of organizations, love and charity over class hatred? You can now understand what important duty and office of encouragement, vigilance, preparation, and improvement belongs to the Associations of Christian workers with regard to trade union work.

4. - The fulfillment of this office leads us to consider a fourth point: what

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part will Christian associations of workers have in establishing the new social order? We set aside here the present state of affairs; it is abnormal and for the moment only allows us to determine, according to the rules of justice and equity, the respective share of employers and workers—and these according to their different categories—in bearing the burden resulting from the high cost of living. Moreover, even in normal conditions, Christian associations know that it cannot be a matter of erecting...

[*Latin ed. p. 71*]

The Acts of Pope Pius XII, from the very foundation of social order, recognize that a simple accommodation or agreement between the two parties – employers and workers – even if dictated by the purest spirit of equity, is insufficient. This principle would be deficient from the moment that the agreement, contrary to its own meaning, abandons the path of justice, either by becoming an oppression or an illicit exploitation of the worker, or by making, for example, what is today called the nationalization or socialization of industry and the democratization of the economy, a weapon of combat and struggle against the private employer as such. Christian associations consent to socialization only "in those cases in which it appears truly required by the common good, that is, as the only truly effective means of remedying an abuse or of avoiding a waste of the productive forces of the country, and of ensuring the proper order of these same forces and directing them to the advantage of the economic interests of the nation, that is, for the purpose that the national economy, in its regular and peaceful development, may open the way to the material prosperity of the entire people, a prosperity which, at the same time, constitutes a healthy foundation even for cultural and religious life." In any case, they recognize that socialization entails the obligation of a just compensation, that is, calculated according to what is right and equitable for all those concerned in the given circumstances. As for the democratization of the economy, it is threatened no less by the monopoly, that is, by the economic despotism of an anonymous conglomerate of private capital, than by the preponderant force of organized multitudes ready to use their power to the detriment of justice and the rights of others. The time has come to abandon empty phrases and, following the example of *Quadragesimo Anno*, to consider a new ordering of the productive forces of the people. Above the distinction between employers and workers, let men see and recognize that higher unity which binds together all those who collaborate in production, that is, their connection and their solidarity in the duty they have to provide together and permanently for the common good and the needs of the entire community. May this solidarity extend to every branch of production, that it become the foundation of a better economic order, of a healthy and just autonomy, and may it open the way for the working classes to honestly acquire their share of responsibility in the management of the national

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economy! In this way, may it be –

[*Latin ed. p. 72*]

The Acts of the Apostolic and Official Assembly demonstrate that through this harmonious coordination and cooperation, and this more intimate union of labor with the other factors of economic life, the worker will come to find in his activity a tranquil and sufficient gain for the sustenance of himself and his family, a true satisfaction of his spirit, and a powerful stimulus towards his perfection.

May the Christian associations of Italian workers, in this time of misery, promote the union and solidarity of men in all of economic life! Then, a new spirit will ensure that the national labor contributes to overcoming the difficulties arising from the narrowness of space and the scarcity of resources.

The most effective—indeed, we can say the only truly effective—leaven for creating this sense of solidarity, a sure guarantee of rectitude and social peace, resides in the spirit of the Gospel and flows into you from the Heart of the God-Man, Savior of the world. No worker has ever been so perfectly and profoundly imbued with this spirit as he who lived with Christ in the closest intimacy and communion of family and work, his foster-father, Saint Joseph.

Therefore, under the powerful patronage of Him, We place your worker associations, so that it may be granted to them, in a time of such grave difficulties and dangers for the entire world of labor, to fully correspond to their providential mission.

Meanwhile, as a pledge of the most abundant divine graces, We impart from the depths of Our heart to you, to all the members of your Associations, to your families, and to all those who are dear to you, Our paternal Apostolic Blessing.

[*Latin ed. p. 73*]

The Most Reverend Sacred Congregation of the Holy Office. ACTA 88. DECREE OF THE SUPREME SACRED CONGREGATION OF THE HOLY OFFICE. The priest Tullius Calcagno, from the diocese of Interamnensi, is excommunicated. Whereas the priest Tullius Calcagno, of the diocese of Interamnensi, residing in the diocese of Cremonensi, having been suspended from divine functions some time ago due to a grave denial of obedience to ecclesiastical authority, and, despite canonical warnings and the threat of excommunication, having not repented, but rather having proceeded to the point of presumptuously attempting to undermine the unity of the Church, the Most Reverend and Venerable Lords Cardinals, Prefects of the Most Reverend Sacred Congregation of the Holy Office, for the safeguarding of faith and morals, in a Plenary Session held on Thursday, the 21st of March, 1945, excommunicated the aforementioned priest Tullius Calcagno,

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declaring him excommunicated with all its legal effects. And on the following Thursday, the 22nd of March, 1945, the Most Holy Father, Pope Pius XII, in an audience granted to the Most Reverend and Venerable Lord, the Assistant of the Holy Office, approved, confirmed, and ordered to be made public, the resolution of the Most Reverend Fathers. Given at Rome, from the Offices of the Holy Office, on the 24th of March, 1945. E. Pepe, Notary.

[*Latin ed. p. 74*]

In the Acts of the Apostolic See – the Official Commentary, concerning the Acts of the Sacred Roman Rota:

I. Cases which were heard in the Sacred Roman Rota in the year 1944, of which the definitive judgment is published only in the dispositive part.

I. VILNEN. – NULLITY OF MARRIAGE on the grounds of force and fear.

Rota Panel: A. Canestri, presiding; I. Teodori; C. Pecorari.

Advocate for the Validity of the Marriage: I. Moretti.

Advocate appointed by gratuitous legal aid: C. Da Silva.

Question: "Does a nullity of the marriage exist in this case?"

Judgment, dated January 8th: "Negative."

II. N. N. – NULLITY OF MARRIAGE due to the wife's impotence and a dispensation concerning a ratified marriage.

Rota Panel: O. Heard, presiding; A. Canestri; I. Teodori.

Advocates for the Defender of the Bond: E. Stella.

Substitutes: I. Stella.

Raffini and R. Romano, for the plaintiff; A. Iemolo, for the defendant.

Questions:

I. "Does a nullity of the marriage exist in this case?" and, to the extent that it is negative:

II. "Should a dispensation be granted to the Most Holy [Father] concerning a marriage that has been ratified but not consummated, in this case?"

Judgment, dated January 8th:

Regarding I: "Negative."

Regarding II: "Affirmative, but with the condition that the woman not proceed to another marriage without the prior consent of the Apostolic See."

III. BERYTEN. MARRIAGE among the Maronites – NULLITY OF MARRIAGE on the grounds of consanguinity.

Rota Panel: H. Caiazzo, presiding; P. Roberti; A. Pidecicchi.

Advocate appointed by gratuitous legal aid: A. Del Corpo.

Advocate for the Defender of the Bond: M. Arattukulani.

Question: "Does a nullity of the marriage exist in this case?"

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Judgment, dated January 12th: "Negative."

[*Latin ed. p. 75*]

75. Sacra Romana Rota.

• IV. Turnus: concerning force and fear. TYRNAVIEN. - Regarding the nullity of marriage, a Rotal decision: A. Canestri, presiding; L. gratuiti I. Teodori, C. Pecorari, advocates for the bond; Koppert, patron. I. Benedetti, patron. Question: "Does the nullity of the marriage exist in this case?" Decision of January 22: V. VERONEN. defectus: "Affirmative." SEU VENETIARUM, - Regarding the nullity of marriage, concerning consent. Turnus Rotal: A. Wynen, presiding; G. Heard, A. Canestri. Advocates for the bond: C. Bernardini. Substitute: I. Stella. Question: "Does the nullity of the marriage exist in this case?" Decision of January 22: V I. ROMANA: "Affirmative," due to force and fear, and due to a vitiated consent, and concerning a dispensation granted. Turnus Rotal: A. Wynen, presiding; G. Heard, Vinculi Del Corpo. Patron: G. Felici. Substitute: A. Canestri. Questions: "Does the nullity of the marriage exist in this case?" and, to the extent that it is negative: "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a ratified and unconsummated marriage, in this case?" Decision of January 22: Regarding 1: "Negative." Regarding 2: "Affirmative."

VII. ARIMINEN. - Regarding the nullity of marriage, concerning a defect of consent. Turnus Rotal: H. Quattrocolo, presiding; E. Wynen, H. Caiazzo. Advocates for the bond: I. Stella. Ruffini. Substitute: A. Question: "Should the Rotal decision of July 15, 1941, be confirmed or rejected in this case?" Decision of January 26: "It should be rejected, or the nullity of the marriage exists in this case."

VIII. BONONIEN. - Regarding the nullity of marriage, concerning force and fear. Turnus Rotal: H. Quattrocolo, presiding; A. Wynen, M. A. Pacelli, deputed; P. Lalli. G. Heard.

[*Latin ed. p. 76*]

Acta Apostolicae Sedis - Official Commentary: "Whether the decision of the Rotal Court of January 21, 1943, should be confirmed or annulled, in this case." Decision of February 16: "It is to be confirmed, or it is established, that there is a nullity of the marriage, in this case."

IX. ROMA - JURISDICTION AND DAMAGES. Rotal Court: I. Grazioli, Dean, Quattrocolo. Presiding: A. Jullien. Promotor Iustitiae: I. Pendola. Bernardini. Advocates: G. for the plaintiff; F. Bersani, for the defendant.

Question: "Whether the decision of the Rotal Court of January 5, 1942, should be confirmed or annulled, in this case." Decision of February 21: "It is to be confirmed, and therefore the denial of the defamation is acknowledged, and it is not established that there was an injury in this case."

X. IX. NULLITY OF MARRIAGE due to the excluded good of the off-

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spring and of the dispensation concerning a valid marriage. Rotal Court: A. Jullien, Presiding, H. Quattrocolo, A. Defender of the Bond, Advocate: H. Substitute: A. Del Wynen. Corpo. Grazi ani.

Questions: I. "Whether there is a nullity of the marriage in this case"; and, negatively: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a valid and unconsummated marriage, in this case." Decision of February 24: Regarding I: "Affirmative." Regarding II: "I am in favor of the first [option]."

V X J. WESTMONASTÉRIÈ - NULLITY OF MARRIAGE due to the dissolubility and the good of the offspring, by reason of the exclusion. Rotal Court: G. Heard, Presiding, A. Canestri, I. Defender of the Bond, Advocate: I. Substitute: J. Stella. Romano.

Question: "Whether there is a nullity of the marriage, in this case." Decision of February 26: XII. PISTORIEN. "Affirmative."

NULLITY OF MARRIAGE. Rotal Court: H. Caiazzo, Presiding, F. Defender of the Bond, Advocate deputed: L. ex capite vis et metus Roberti, A. Koppert. ex mandato gratuiti patrocinii: F. A. Liuzzi.

Question: "Whether there is a nullity of the marriage, in this case." Decision of March 1: "Affirmative."

[*Latin ed. p. 77*]

Sacra Romana Rota XIII. NEO-EBORACEN. – Concerning the NULLITY of a MARRIAGE, based on the impediment of clandestine marriage.

Turnus Rotalis: I. Grazioli, Presiding Judge; Ponens, Substitute for the Defender of the Bond: A. Del Corpo. Patrocinium (Legal Representation): T. A. Fidéciccñi, F. Brennan. Advocate for the bond, appointed gratuitously from Ragusa.

Question: "Whether the Rotal sentence of June 25, 1942, should be confirmed or annulled, in this case."

Sentence of March 2: "To be annulled!" Therefore, it is established that there is a nullity in the marriage, in this case.

XIV. FLUMINEN. – Concerning the NULLITY of a MARRIAGE due to the impotence of the man.

Turnus Rotalis: I. Teodori, Presiding Judge; C. Pecorari; H. Vinculi, Substitute for the Advocate of the Bond, appointed gratuitously: G. Oesterle. Patrocinium: H. Caiazzo. Ughi.

Question: "Whether there is a nullity in the marriage, in this case."

Sentence of March 6: "Affirmative."

XV. ATREBATEN. – Concerning the NULLITY of a MARRIAGE based on the impediment of lack of consent.

Turnus Rotalis: H. Quattrocolo, Presiding Judge; A. Vinculi, Substitute for the Advocate of the Bond: I. A. Del Wynen, G. Heard. Corpo. Ojetti.

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Question: "Whether there is a nullity in the marriage, in this case."

Sentence of March 10: "Negative."

XVI. TURRITANA – Concerning RIGHTS.

Turnus Rotalis: C. Pecorari, Presiding Judge; H. Caiazzo, F. Roberti. Promotor Iustitiae (Procurator): I. Pendola. Advocates: C. Bernardini, for the plaintiff; C. Corsänego, for the defendant.

Questions:

I. "Whether the legacies, of which we are speaking, pertain to the Metropolitan Chapter, either concerning property or concerning administration, in this case."

II. "Whether the defendant is obligated to render an account to the Chapter regarding the administration of the legacies, in this case."

Sentence of March 15: "Negative to both."

XVII. GALVIEN. – Concerning the NULLITY of a MARRIAGE based on the impediments of violence and fear, and concerning a DISPENSATION regarding a RATIO.

Turnus Rotalis: C. Pecorari, Presiding Judge; H. Caiazzo, F. Roberti. Substitute for the Defender of the Bond: I. Stella.

[*Latin ed. p. 78*]

78 *Acta Apostolicae Sedis* - Official Commentary, granted under the patronage of: Parisella. Doubts: I. "Whether, in this case, the nullity of the marriage is to be declared?"; and, regarding a negative response: II. "Whether counsel should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case." Sentence of March 15th: Regarding I: "Affirmative." Regarding II: "Provision made in the first [instance]."

XVIII. AVBRSANA - Regarding the Nullity of Marriage. Rotal Court: G. Heard, presiding; A. Vinculi, Defender of the Bond; Advocates: Canestri, I. Teodori, Trezzi, Torre. Doubt: I. 1. Regarding the grounds of force and fear. "Whether, in this case, the nullity of the marriage is to be declared?" Sentence of March 16th: "Affirmative."

XIX. CATACEN - Regarding the Nullity of Marriage, on the grounds of force and fear. Rotal Court: A. Canestri, presiding; I. Teodori, C. Vinculi, Defender of the Bond; Advocates, appointed by mandate under gratuitous patronage: P. M. Pecorari, Kutten, M. Belardo. Doubt: "Whether, in this case, the nullity of the marriage is to be declared?" Sentence of March 16th: "Negative."

XX. MEDIOLANEN - Regarding the Nullity of Marriage, on the grounds of force and fear. Rotal Court: A. Canestri, presiding; I. Teodori, C. Pecorari, Substitute for the Defender of the Bond; Advocates: H. Paleari, C. A. Del Corpo, Bernardini. Doubt: "Whether, in this case, the nullity of the mar-

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riage is to be declared?" Sentence of March 27th: "Affirmative."

XXI. TERGESTINA - Regarding the Nullity of Marriage, on the grounds of force and fear. Rotal Court: A. Wynen, presiding; G. Heard, A. Canestri. Defender of the Bond; Advocates, appointed by mandate under gratuitous patronage: A. a Langasco, M. Ghiron. Doubt: "Whether, in this case, the nullity of the marriage is to be declared?" Sentence of March 28th: "Negative."

XXII. MEDIOLANEN - Regarding the Nullity of Marriage, on the grounds of force and fear. Rotal Court: G. Heard, A. Canestri, I. Teodori, presiding; G. Pecorari, H. Caiazzo. Defender of the Bond; Advocates, appointed: Torre, E. Suarez.

[*Latin ed. p. 79*]

Sacred Roman Tribunal: "Whether there exists a nullity of marriage, in this case." Sentence of March 30th: "Affirmative." XXIII. Vicariate of A.P. DE KEEWATIN. - NULLITY OF MARRIAGE based on the impediment of consanguinity. Royal Court: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bonds, appointed by mandate: E. Suarez. Free legal aid: I. Benedetti. Question: "Whether there exists a nullity of marriage, in this case." Sentence of March 30th: XXIV. FLORENTINA - "Affirmative." NULLITY OF MARRIAGE due to the excluded good of procreation. Royal Court: G. Heard, presiding; A. Promotor Iustitiae: I. Vinculi Substitutus: Defender of the Bonds: R. Canestri; I. Teodori; Pendola; Romano; A. I. Stella; Catelani. Question: "Whether there exists a nullity of marriage, in this case." Sentence of April 15th: "Affirmative." XXV. KATOWICEN. - NULLITY OF MARRIAGE based on the impediment of force and fear. Royal Court: A. Canestri, presiding; I. Teodori; Defender of the Bonds, appointed by mandate: I. Casoria; Free legal aid: M. C. Pecorari; Strojny. Question: "Whether there exists a nullity of marriage, in this case." Sentence of April 15th: "Negative." XXVI. VICENTINA - NULLITY OF MARRIAGE based on the impediment of force and piety, excluding the good of procreation. Royal Court: C. Vinculi Defender Pecorari, appointed; Ponens; H. I. M. Caiazzo; F. Roberti; Pinna; Advocates: F. Cartoni, for the plaintiff; F. Bersani, for the defendant. Question: "Whether there exists a nullity of marriage, in this case." Sentence of April 19th: XXVII. "Negative." ZAGRABIEN. - SEPARATION. Royal Court: H. Caiazzo, presiding; Promotor Iustitiae: I. Ponens; F. Roberti; A. Fidecicchi; Pendola; Advocates: C. Da Silva, for the plaintiff; R. Szenwic, for the defendant. Question: "Whether, and in what manner, due to whose fault, and with what..."

[*Latin ed. p. 80*]

Acts of the Apostolic See - Official Commentary concerning conditions, place of separation with regard to marriage and cohabitation, in the "case":

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Sentence of April 19th: "Negative, or no separation is to be granted; however, consideration should be given to the better education of the daughter, according to the judgment of the Ordinary."

XXVIII. SAVONEN and NAULEN. - NULLITY OF MARRIAGE on the grounds of force and fear.

Rotary Session: F. Roberti, President; A. Fidecicchi, Advocate for the Defense of the Bond, by mandate of I. Brennan.

Stella. Patronage: A. Boggiano Pico, F. Cartoni.

Doubt: "Does the nullity of the marriage exist, in this case?"

Sentence of April 25th: "Negative."

XXIX. ROME - NULLITY OF MARRIAGE on the grounds of force and fear.

Rotary Session: G. Heard, President; A. Canestri, I. Vinculi Corpo. Advocate for the Defense of the Bond, by mandate of A. Del.

Patronage: C. Bernardini, Teodori.

Doubt: "Is the Rotary Session sentence of February 25th, 1942, to be confirmed, or overturned, in this case?"

Sentence of April 29th: "It is to be confirmed, or the nullity of the marriage does not exist, in this case."

XXX. N. N. - NULLITY OF MARRIAGE due to the excluded good of posterity.

Rotary Session: I. Grazioli, Dean, President; A. Jullien, A. Fidecicchi.

Promoter of Justice: Vinculi Defensor Advocate I. Pendola, deputed: P. Lai II. by mandate of gratuitous patronage: M. D'Alfonso.

Doubt: "Is the Rotary Session sentence of June 12th, 1940, to be confirmed, in this case?"

Sentence of May 11th: "It is to be overturned, or the nullity of the marriage exists, in this case, but the man is forbidden from entering into another marriage, unless he declares before the local Ordinary that he intends to enter into a true Christian marriage."

XXXI. ANTIOCH, MARONITE - NULLITY OF MARRIAGE due to impediment of age and due to grave fear.

Rotary Session: G. Heard, President; A. Canestri, I. Vinculi Defensor Substitute: I. Stella, Teodori.

[*Latin ed. p. 81*]

The Sacred Advocate, by order of the Roman Rota, for gratuitous patronage, G. Da Silva. Question: "Whether there exists a cause for the nullity of marriage; in this case." Sentence of May 13th: XXXII. "Affirmative." ROMA - NULLITY OF MARRIAGE - IN A CASE. Rotal Court: A. Canestri, Promoter of Justice; Defender of the Bond: Advocates: C. I. I. Ponens, I. Teodori, C. Pecorari. Pendola. Trezzi. Bernardini. Question: "Whether there exists a

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cause for the capacity of Lady X to request the nullity of marriage, in this case." Sentence of May 20th: XXXIII. NURSINA - Rotal Court. Advocate for the Bond, by virtue of force and fear. NULLITY OF MARRIAGE. Defender: "Negative." Wynen, Ponens, G. deputatus: by order of gratuitous patronage P. Heard, A. Canestri. Lalli. I. Benedetti. Question: "Whether there exists a cause for the nullity of marriage, in this case." Sentence of May 26th: XXXIV. "Affirmative." BERYTEN. MARRIAGE OF MARONITES - NULLITY OF MARRIAGE, concerning the impediment of the man and the DISPENSATION OVER THE RATO. Rotal Court: G. Heard, Ponens, A. deputatus: by order of gratuitous patronage I. Canestri, I. Teodori. Pinna. Advocate: I. Napoleoni. Questions: I. "Whether there exists a cause for the nullity of the sentence of July 29th, 1938." II. "Whether there exists a cause for the nullity of marriage, in this case"; and, as to whether: III. "Whether it is necessary to consult with the Most Holy [Father] concerning a dispensation over a ratified and unconsummated marriage, in this case." Sentence of June 3rd: "Negative to all." XXXV. ROMA - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: I. Grazioli, Dean, Ponens, A. Fidecicchi, F. Brennan. Defender of the Bond: Advocate I. by order of gratuitous patronage: R. Romano. Question: "Whether the Rotal sentence of February 17th, 1941, should be confirmed, or rejected, in this case." Sentence of June 3rd: "To be rejected, and therefore, there exists a cause for the nullity of marriage, in this case." 6 - ACTA, vol. XII, n. 3. — 26 3 945.

[*Latin ed. p. 82*]

Acts of the Apostolic See - XXXVI. Concerning an Official Commentary from FLORENTINA. Concerning the simulated NULLITY OF MARRIAGE due to force and fear, and lack of consent. Rotal Court: A. Canestri, Presiding; I. Teodori; C. Pecorari. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: P. A. D'Avack. Question: "Does the nullity of the marriage exist, in this case?" Sentence of June 17: "Negative."

XXXVII. ROMA - NULLITY OF MARRIAGE - INCIDENTAL MATTER. Rotal Court: A. Canestri, Presiding; I. Promotor Iustitiae: I. Vinculi; Defender: Teodori, G. Pecorari, Pendola, Trezzi. Advocates: E. Ruffini, for the plaintiff; A. Angelini-Rota, for the defendant. Question: "Does the ability of Lady X to bring the accusation of marriage nullity exist, in this case?" Sentence of June 17: "Negative."

XXXVIII. FLORENTINA - PETITIONS concerning the NULLITY OF MARRIAGE due to the impotence of the man, and the sterility of the woman. Rotal Court: A. Jullien, Presiding; A. Wynen, G. Heard. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: F. Bersani. Questions: I. "Does the nullity of both sentences exist, in this case?" And, to the extent that it is negative: II. "Are there new and serious arguments according to canon 1989, so that a new presentation of the case may be admitted, in this case?" And, to the extent that it is affirmative: III.

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"Does the nullity of the marriage exist, in this case?" Sentence of June 17: Regarding I: "Negative." Regarding II: "Affirmative." Regarding III: "Let the proceedings be extended and completed."

XXXIX. FLORENTINA - NULLITY OF MARRIAGE. Rotal Court: I. Teodori, Presiding; C. Vinculi. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: H. Caiazzo. Catelani. Question: "Does the nullity of the marriage exist, in this case?" Sentence of June 20: "Negative."

XL. N. N. - NULLITY OF MARRIAGE due to the impotence of the woman. Rotal Court: A. Jullien, Presiding; F. Roberti, A. Suarez. Substitute for the Defender of the Bond: Advocate acting under gratuitous patronage: A. D'Alessandri.

[*Latin ed. p. 83*]

The Sacred Roman Rota: A question concerning the nullity of a marriage, *in casu*. The judgment of June 26th: "Affirmative."

XLI. Concerning nullity of marriage, based on force and fear. STRIGONIEN.

Rota concerning nullity of marriage: I. Grazioli, Dean, presiding; F. Roberti; A. Fidecicchi.

Advocate for the defender of the bond: D. Stella. Lazzarato.

The question: "Whether the judgment of the Rota of October 16, 1939, should be confirmed or rejected, *in casu*."

The judgment of June 26th: "It should be rejected, and therefore, the nullity of the marriage is established, *in casu*."

XLII. PATAVINA - Concerning nullity of marriage, based on force and fear.

Rota concerning nullity of marriage: H. (jaiazzo, presiding; F. Roberti; A. Fidecicchi.

Delegate for the defender of the bond: I. Moretti.

Advocates appointed for gratuitous assistance: L. Iacobelli; F. Bersani.

The question: "Whether the nullity of the marriage is established, *in casu*."

The judgment of June 28th: "Negative."

XLIII. N. N. - Concerning nullity of marriage due to the impotence of the man, and a dispensation concerning a ratified marriage.

Rota: A. Jullien; A. Wynen, presiding; G. Heard.

Delegate for the defender of the bond:

Advocates: A. Capalti, for the plaintiff; A. Schönegger, for the defendant.

The questions:

I. "Whether the nullity of the marriage is established, *in casu*;" and, to the extent that it is negative:

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II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, *in casu*."

The judgment of June 30th:

Regarding I: "Negative;"

Regarding II: "Affirmative."

XLIV. NEAPOLITANA - Concerning nullity of marriage, based on force and fear.

Rota: I. Grazioli, Dean; A. Jullien; A. Wynen, presiding.

Advocate for the defender of the bond: C. Pinna. Bernardini.

The question: "Whether the judgment of the Rota of July 18, 1942, should be confirmed or rejected, *in casu*."

The judgment of July 13th: "It should be rejected, and therefore, the nullity of the marriage is established, *in casu*."

[*Latin ed. p. 84*]

Acts of the Apostolic See - Official Commentary XLV. Vicariate of Apostolic Aleppo. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: A. Canestri, Presiding; I. Teodori; C. Pecorari. Substitute for the Defender of the Bond: A. DelCorpo. Advocate: C. Bernardini. Question: "Whether the Rotalian judgment of May 7, 1941, should be confirmed or rejected in this case." Judgment of July 15: "It is to be confirmed, and therefore, there is no impediment to the nullity of the marriage in this case."

XLVI. Plasencia - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: A. Wynen, Presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: Advocate: I. Stella. Ojetti. Question: "Whether there is an impediment to the nullity of the marriage in this case." Judgment of July 17: "Negative."

XLVII. Milan - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: A. Canestri; I. Teodori; G. Pecorari, Presiding; H. Caiazzo; F. Roberti. Substitute for the Defender of the Bond: Advocate: I. Stella. Mittiga. Question: "Whether there is an impediment to the nullity of the marriage in this case." Judgment of July 22: "Affirmative."

XLVIII. Carthage - NULLITY OF MARRIAGE based on the exclusion of indissolubility and the free gift, from the grounds of lineage and progeny. Rotalian Tribunal: G. Heard, Presiding; A. Canestri; I. Teodori. Substitute for the Bond: Defender's Advocate: I. Stella. Ojetti. Advocate: F. Cartoni, acting pro bono. Question: "Whether there is an impediment to the nullity of the marriage in this case." Judgment of July 22: "Negative."

XLIX. Madrid - NULLITY OF MARRIAGE based on the exclusion of indissolubility. Rotalian Tribunal: A. Jullien; A. Wynen; G. Heard, Presiding. Promoter of Justice: I. I. Pendola. Defender: Trezzi. Advocates: I. Torre; H.

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Napoleoni.

[*Latin ed. p. 85*]

85. The Sacred Roman Rota: "Whether the decision of the Rota of July 31, 1943, should be confirmed, or annulled, in this case." Decision of July 29: "It is to be confirmed, or it is established that the marriage is null, in this case." L. N. N. - NULLITY of marriage due to impotence. Rotal Court of Turnus: A. Canestri, Presiding; I. Teodori, Substitute for the Defender of the Bond; A. Corpo, Defender of the Bond. Advocate for the Defender: F. Del C. Pecorari. Bersani. Doubt: "Whether it is established that the marriage is null, in this case." Decision of July 31: "Affirmative."

LI. ROMA - NULLITY of marriage due to exclusion of good faith and the sacrament. Rotal Court of Turnus: A. Wynen, Presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: I. Casoria. Torre. Doubt: "Whether it is established that the marriage is null, in this case." Decision of July 31: "Affirmative."

LII. TURIN - NULLITY due to coercion and fear. Marriage. Rotal Court of Turnus: C. Pecorari, Presiding; H. Vinculi, Defender; R. Bidagor, Advocate for gratuitous patronage; Advocate appointed by mandate: F. A. Roberti. D'Alessandri. Doubt: "Whether it is established that the marriage is null, in this case." Decision of August 2: "Negative."

LIII. ROMA - NULLITY due to coercion and fear, and the issue of offspring. Marriage. Rotal Court of Turnus: A. Jullien, Presiding; A. Wynen; G. Vinculi, Defender; Advocate appointed: I. M. Heard. Pinna. Della Rocca. Doubt: "Whether it is established that the marriage is null, in this case." Decision of August 3: "Affirmative."

LIV. ROMA - NULLITY of marriage. Rotal Court of Turnus: A. Wynen, Presiding; Substitute for the Defender of the Bond: G. Calvi; Advocates: M. D'Alfonso, C. Bernardini; Heard, A. Canestri.

[*Latin ed. p. 86*]

SQ Acta Apostolicae Sedis - Official Commentary. Question: "Whether there exists a nullity of marriage, in this case." Decision of October 12th: "Affirmative." PICTA VIEN. - NULLITY OF MARRIAGE. Rotali Tribunal: A? Jullien, presiding; A. Wynen; G. Heard. Defender of the Bond, Advocate, by mandate I, gratuitous patronage: H. Graziani. Question: "Whether there exists a nullity of marriage, in this case." Decision of October 16th: "Negative." LVI. on account of force and fear. ROMA - NULLITY OF MARRIAGE. Rotali Tribunal: I. Teodori, presiding; O. Pecorari; H. Caiazzo. Defender of the Bond, Substitute: I. Stella. Advocates: N. Patrizi; C. Pacelli; A. Caparti. Question: "Whether the decision of the Rotali Tribunal of August 1, 1942, should be confirmed, or rejected, in this case." Decision of October 21st: "To be confirmed, and therefore, there does not exist a nullity of marriage, in this case." LVII. KIELCE. - NULLITY OF MARRIAGE on account of a con-

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dition contrary to indissolubility. Rotali Tribunal: G. Heard, presiding; A. Canestri; I. Teodori. Promoter of the Bond of Justice; Defender of the Bond, Advocate, by mandate I. Stella. gratuitous patronage: M. Strojny. Question: "Whether there exists a nullity of marriage, in this case." Decision of October 21st: "Negative." LVIII. BAIOCEN. - NULLITY OF MARRIAGE on account of a condition based on appearance. Rotali Tribunal: A. Vinculi Defensor Jullien, presiding; A. I. Wynen; G. Heard. Gonzalez. Advocates: I. B. Ferrata; I. Torre. Question: "Whether there exists a nullity of marriage, in this case." Decision of October 26th: "Negative." LIX. boni N. N. - NULLITY OF MARRIAGE on account of the exclusion of the good of posterity and of faith. Rotali Tribunal: A. Wynen, presiding; G. Heard; A. Canestri.

[*Latin ed. p. 87*]

Sacred Mountain Courts of Matrimonial Causes: I. Trezzi, Advocates: I. N. Patrizi, B. Franciscus Fournier/Ferrata. Question: "Whether there exists a nullity in the marriage, in this case." Judgment of October 31st: "Affirmative." LX. N. N. - NULLITY OF MARRIAGE, Tournus. Royal Court: A. Vinculi Wynen, Defender appointed: on account of the excluded good of posterity. Presiding: G. Heard, A. A. Canestri. Sehoenegger. Advocates: P. Mottis and B. Pellegrini, for the plaintiff; F. Della Bocca, for the defendant. Question: "Whether there exists a nullity in the marriage, in this case." Judgment of November 9th: "Negative." LXI. On account of simulated consent. RHEDONEN. - NULLITY OF MARRIAGE, Tournus. Royal Court: G. Heard, Presiding, A. Canestri, I. Teodori. Defender, Advocates by delegated authority: L gratuiti Stella. Patronage: Y. Castiglione. Question: "Whether there exists a nullity in the marriage, in this case." Judgment of November 11th: "Negative." LXII. FLORENTINA - NULLITY OF MARRIAGE, Tournus. Royal Court: C. Pecorari, Presiding, H. Vinculi, Substitute: Defender's Advocate: R. I. on the grounds of force and fear. Caiazzo, F. Roberti. Stella. Romano. Question: "Whether there exists a nullity in the marriage, in this case." Judgment of November 22nd: "Affirmative." DXIII. ROMANA - NULLITY OF MARRIAGE, Tournus. Royal Court: A. Jullien, Dean, A. Wynen, G. Heard, Presiding. Defender, Advocate appointed by mandate: O. Béjan. Patronage: R. Szenwic. Question: "Whether there exists a nullity in the marriage, in this case." Judgment of November 25th: "Negative." LXIV. N. N. - NULLITY OF MARRIAGE, on account of force and fear, and on account of the vir's impotence. Tournus. Royal Court: C. Pecorari, Presiding, H. Caiazzo, F. Roberti. Defender's Substitute: A. Del Corpo. Advocates by mandate of gratuitous patronage: Th. Ragusa.

[*Latin ed. p. 88*]

88. *Sedes* – Commentary on the Acts of the Apostolic Signatura: "Whether there exists a nullity in the marriage, in this case." Decision of December 6th: "Negative."

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LXV. Located in *FLORENTINA*, and concerning the nullity of the marriage due to the impotence of the husband, and concerning the condition for the dispensation regarding the marriage. Royal Court: A; Jullien, Dean, A. Wynen, G. Heard, Ponens. Defender of the Bond, Advocate: R. deputatus: G. Oesterle. *Romano*.

Doubts: I. "Whether there exists a nullity in the marriage, in this case"; and to the extent that it is negative: II. "Whether it is advisable to consult the Most Holy [Pope] regarding a dispensation concerning a marriage already celebrated and not consummated, in this case."

Decision of December 9th: Regarding I. "Negative." Regarding II. "Affirmative, with the husband forbidden from entering into other marriages without the consent of the Most Holy [Pope]."

LXV. and *OHICAGIEN*. Dispensation concerning the nullity of the marriage due to the impotence of the husband, already celebrated. Royal Court: A. Canestri, Ponens, I. Teodori, C. Pecorari. Defender of the Bond, Advocate: R. Substitutus: A. Del Corpo. *Romano*.

Doubts: I. "Whether there exists a nullity in the marriage, in this case"; and to the extent that it is negative: II. "Whether it is advisable to present a petition to the Most Holy [Pope] regarding a dispensation concerning a marriage already celebrated and not consummated, in this case."

Decision of December 9th: Regarding I. "Affirmative." Regarding II. "Provision made in the first [doubt]."

LXV. *BERYTEN*. Concerning the rights of the MELCHITES (regarding the submission of accounts and the settlement of debts). Royal Court: A. Jullien, Dean, Ponens, A. Wynen, F. Brenrian. Promoter of Justice: Advocates: C. Bernardini, Patrizi, for the actress; N. I. Pendola, for the party concerned, gratuitously appointed.

Doubt: "Whether the decision of the Royal Court of May 15th, 1943, should be confirmed, or overturned, in this case."

Decision of December 11th: "The proceedings are to be extended and completed."

LXV. *MECHLINIEN*. Dispensation concerning a marriage already celebrated and consummated. Royal Court: A. Jullien, Dean, Ponens, A. Wynen, F. Roberti.

[*Latin ed. p. 89*]

89. Sacred Roman Rota, Substitute Defender of the Bond: I. Stella. Advocates acting under the mandate of gratuitous patronage: R. Szenwic, F. Cartoni. Question: "Whether counsel should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case." Decision of December 18th: "Negative."

69. ROMA - NULLITY OF MARRIAGE based on fear. Rotarian Session: C. Pecorari, Presiding; H. Caiazzo, F. Roberti. Defender of the Bond ap-

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pointed: P. M. Rutten. Advocate: M. A. Pacelli. Question: "Whether the nullity of the marriage is established, in this case." Decision of December 20th: "Negative."

70. LUCEN - NULLITY OF MARRIAGE due to a condition imposed. Rotarian Session: G. Heard, Presiding; A. Canestri, I. Teodori. Defender of the Bond, Advocate: F. Bersani. Substitute: A. Del Corpo. Question: "Whether the nullity of the marriage is established, in this case." Decision of December 21st: "Negative."

71. NII, pertaining to FRIBOURG, LAUSANNE, and GENEVA - NULLITY OF MARRIAGE due to the exclusion of indissolubility. Rotarian Session: A. Fidecicchi, Presiding; F. Brennan, D. Staffa. Defender of the Bond appointed: P. M. Rutten. Advocate acting under the mandate of gratuitous patronage: F. Cartoni. Question: "Whether the Rotarian decision of October 30th, 1942, should be confirmed or overturned, in this case." Decision of December 22nd: "To be confirmed, or that the nullity of the marriage is established, in this case."

II. Causes which were concluded in the same year 1944, or which, due to particular circumstances, came to an end without a final decision, to which are added decrees regarding appeals against the rejection of petitions.

I. ROMA - Nullity of marriage, due to the impotence of the man, before the Reverend Father D. Cesare Pecorari. Since the hearing was adjourned and the plaintiff renounced the action, the Reverend Father D.

[*Latin ed. p. 90*]

The Acts of the Apostolic See record that, by decree of January 7th, the records of the cause were ordered to be placed in the archives of the Holy Tribunal.

II. SAINT CHRISTOPHER OF HAVANA: Concerning the nullity of a marriage, due to impotence, before the Most Reverend Doctor John Theodore. After reconciliation of the spouses, the Reverend Father Ponens, by decree of January 8th, ordered the records of the cause to be placed in the archives.

III. MADRID: Concerning the nullity of a marriage, regarding the rejection of a petition, before the Most Reverend Doctor William Heard. The Rotational Court of January 22nd decreed that the petition of the plaintiff, which had been rejected by the Madrid Curia, should be admitted in this case.

IV. BERYTUS OF THE MARONITES: Concerning the execution of a sentence, before the Reverend Father. Since the parties in the cause had reached an agreement, the Reverend Father Ponens, by decree of February 22nd, ordered the records of the cause to be placed in the archives.

V. FERETRANA: Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Francis Robert. Since, with renewed

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consent, all matters had been settled, the Reverend Father Ponens, by decree of February 27th, ordered the records of the cause to be placed in the archives.

VI. VIENNA: Concerning the nullity of a marriage, regarding the rejection of a petition, before the Reverend Father Henry Caiazzo. Since, for a year and more, no procedural act had been taken, the Reverend Father Ponens, by decree of April 21st, declared the appeal interposed by the plaintiff to be abandoned and ordered the records of the cause to be placed in the archives.

VII. TRIESTE: Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Andrea Jullien. Since, for a year, no procedural act had been taken, the Reverend Father Ponens, by decree of May 13th, declared the appeal to be abandoned and ordered the records of the cause to be placed in the archives.

VIII. PALERMO: Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Albert Canestri. Since, from the legally prescribed time, no procedural act had been taken to pursue the appeal, the Reverend Father Ponens, by decree of May 17th, declared the appeal to be abandoned and ordered the records of the cause to be placed in the archives.

[*Latin ed. p. 91*]

• IX. The Sacred Roman Rota, case number 91, concerning the nullity of a marriage, due to a condition contrary to law, pertaining to the MEDIOLANEN diocese. Before the Reverend Father Doctor Alberto Canestri. Since no judicial act had been issued for a year or more, the Reverend Father Doctor, presiding, declared the case abandoned by decree on June 19th, and ordered the records to be placed in the archive.

X. NEAPOLITANA diocese. Concerning the nullity of a marriage, due to a condition imposed, by force and fear, and by simulated consent. Before the Reverend Father Doctor Alberto Canestri. Since no procedural act had been initiated within the legally prescribed time, the Reverend Father, presiding, declared the appeal abandoned by decree on June 19th, and ordered the records to be placed in the archive.

XI. SABINEN diocese. Concerning the nullity of a marriage, due to force and fear, and due to a dark destiny. Before the Reverend Father Doctor Alberto Canestri. Since the plaintiff failed to appear on the appointed day, the Reverend Father, presiding, declared the case concluded by decree on June 24th, and ordered the records to be placed in the archive.

XII. LAURINEN diocese. Concerning the nullity of a marriage, an incident. Before the Reverend Father Doctor Alberto Canestri. The Rotal Court, by decree of July 1st, responded to the questions formulated by the Patron: a) that the decrees of November 28, 1941, and July 29, 1942, are null; b)

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that an appeal should be granted against the decree of July 23, 1941, or that a recourse should be admitted against the sentence of the Primatial Tribunal of Strigonia, of May 7, 1931; c) that the Rotal decision of July 23, 1941, should be confirmed; namely, that, according to canons 1903 and 1989, a further proposition of the case is not admissible in this instance; d) regarding the question of admitting a judgment in the case of the merits of which mention is made in c), provision is made in the same point c).

XIII. LÜNEN. Concerning the nullity of a marriage, due to a contrary intention, in favor of the plaintiff. Before the Reverend Father Doctor Alberto Canestri. Since the peremptory term for prosecuting the case had elapsed without result, the Reverend Father, presiding, declared the case abandoned by decree on July 8th, and ordered the records to be placed in the archive.

XIV. STATUS CIVITATIS VATICANAE (Vatican City State). Concerning penalties. Before the Reverend Father Doctor Alberto Canestri.

[*Latin ed. p. 92*]

Acts of the Apostolic See – Official Commentary. With the Promoter of Justice of the Sacred Roman Rota having withdrawn, the Reverend Prelate Ponens, by decree of July 8, 1944, declared the cause abandoned; XV. Concerning the nullity of marriage, due to coercion and fear, before the Reverend Prelate Cesare Pecorari. Since the cause has concluded due to the death of the party involved, substantiated by an authentic document, the Reverend Prelate Ponens, by decree of July 10, 1944, ordered that the records of the cause be placed in the archives. XVI. MESSANEN. – Concerning the nullity of marriage, regarding the proposal of a new cause, before the Reverend Prelate Andrea Jullien. The judges of Tournon, having heard the parties and the Defender of the Bond, by decree of July 28, decided: that there is no basis for initiating a new cause, and therefore, the spouses have the right, according to canon 1987, to contract new marriages. XVII. ROMANA. – Concerning the nullity of marriage, due to coercion and fear, before the Reverend Prelate Joanne Teodori. Since no procedural act has been taken for a year or more, the Reverend Prelate Ponens, by decree of November 8, declared the appeal abandoned and ordered that the records of the cause be placed in the archives. XVIII. ROMANA. – Concerning the nullity of marriage, due to coercion and fear, and due to the impotence of the man, before the Reverend Prelate Joanne Teodori. Since no procedural act has been taken for a year or more, the Reverend Prelate Ponens, by decree of November 8, declared the appeal abandoned and ordered that the records of the cause be placed in the archives. XIX. INDIANAPOLIS. – Concerning the nullity of marriage, due to clandestine circumstances, before the Reverend Prelate Henrico Caiazzo. The judges, by decree of November 21, accepted the renunciation of the Defender of the Bond of the Sacred Roman Rota, declaring that he was withdrawing

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from the appeal, which the Defender of the Bond of the Tribunal of Second Instance had interposed against the second sentence, which was in conformity with the first sentence. XX. CALATANISIA. – Concerning the nullity of marriage, regarding the rejection of the petition, before the Reverend Prelate Francisco Roberti. The judges, by decree of November 21, declared that the petition presented should be admitted, in this case.

[*Latin ed. p. 93*]

The Sacred Roman Rota, XXI. GATANEN* - Regarding the nullity of a marriage, due to the impotence of the man, before the Most Reverend Doctor Francisco Roberti. Since the final day for proceedings had passed, and the plaintiff declared that she had no interest in pursuing the case, the Presiding Prelate, by decree of November 25th, ordered that the records of the case be placed in the archive.

XXII. CATANEN. Regarding the nullity of a marriage, due to coercion and fear, and due to a condition contrary to the good of the offspring, before the Most Reverend Doctor Alberto Canestri. Since no judicial act had been issued for a year or more, the Presiding Prelate, by decree of December 1st, declared the case closed, in accordance with canon 1736, and ordered that the records of the case be placed in the archive.

XXIII. ROMANA. Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Guillelmo Heard. Considering the renunciation by the plaintiff, the Presiding Prelate, by decree of December 7th, ordered that the records be placed in the archive.

XXIV. TAURINEN. Regarding a legal matter, pertaining to a matter already judged, before the Most Reverend Doctor Augusto Fidecicchi. Since no judicial act had been taken within the time prescribed by law, the Presiding Prelate, by decree of December 9th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XXV. PANORMITANA. Regarding the nullity of a marriage, concerning the rejection of the petition, before the Most Reverend Doctor Caesare Pecorari. Since no procedural act had been taken for a year or more, the Presiding Prelate, by decree of December 11th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XXVI. BERITEN. MARONITARUM. Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Caesare Pecorari. Since, after the appeal was transmitted on March 10, 1938, by the Sacred Congregation for the Oriental Churches, no procedural act whatsoever had been taken, the Presiding Prelate, by decree of December 11th, declared said appeal abandoned, in accordance with canon 1736, and ordered that the records of the case be placed in the archive.

XXVII. SALUTIARUM. Regarding a legal matter, before the Most Reverend Doctor Caesare Pecorari. Since no procedural act whatsoever has

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been taken up to the present day, the Presiding Prelate, by decree of December 11th, ordered that the matter be placed in the archive.

[*Latin ed. p. 94*]

XXVIII. ROMA. Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor Albert Canestri. Since no judicial act had been issued from that year onward, the Reverend Father Doctor Ponens, by decree of December 14th, declared the case abandoned and ordered the records of the case to be placed in the archives.

XXIX. ROMA. Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor Albert Canestri. Since no judicial act had been issued from that year onward, the Reverend Father Doctor Ponens, by decree of December 14th, declared the petition abandoned and ordered the records to be placed in the archives.

XXX. ROMA. Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor Albert Canestri. Since no judicial act had been issued from that year onward, the Reverend Father Doctor Ponens, by decree of December 14th, in accordance with canon 1736, declared the petition abandoned and ordered the records of the case to be placed in the archives.

XXXI. TRIESTE. Concerning the nullity of a marriage, due to coercion and fear, and due to the impediment of indissolubility, before the Reverend Father Doctor Albert Canestri. Since no judicial act had been issued from that year onward, the Reverend Father Doctor Ponens, by decree of December 14th, in accordance with canon 1736, declared the petition abandoned and ordered the records to be placed in the archives.

XXXII. ROMA. Concerning the nullity of a marriage, due to a condition imposed in the present, before the Reverend Father Doctor Albert Canestri. Since no judicial act had been issued from that year onward, the Reverend Father Doctor Ponens, by decree of December 14th, declared the petition abandoned in accordance with canon 1736, and ordered the records of the case to be placed in the archives.

XXXIII. BRIXEN. Concerning the nullity of a marriage, due to a condition imposed in the present, and due to an error concerning the quality of the person, before the Reverend Father Doctor Albert Canestri. Since no judicial act had been issued from that year onward, the Reverend Father Doctor Ponens, by decree of December 14th, declared the petition abandoned in accordance with canon 1736, and ordered the records of the case to be placed in the archives.

XXXIV. FLORENCE. Concerning the nullity of a marriage, due to the impotence of the woman, before the Reverend Father Doctor Albert Canestri. Since no judicial act had been issued from that year onward, the Reverend

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Father...

[*Latin ed. p. 95*]

95. The Sacred Roman Rota, by decree of December 14th, declared the case abandoned, in accordance with canon 1736, and ordered that the records of the case be placed in the archive.

35. TERGESTINA – Regarding the nullity of a marriage, due to the exclusion of indissolubility, before the Most Reverend and Reverend Father Doctor, John Theodori. Since no procedural act has been filed for more than a year, the Most Reverend and Reverend Father Doctor, by decree of December 18th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

36. PARISIEN – Regarding the nullity of a marriage, due to a condition contrary to its essence, before the Most Reverend and Reverend Father Doctor, John Theodori. Since no procedural act has been filed for a year or more, the Most Reverend and Reverend Father Doctor, by decree of December 18th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

37. COMEN – Regarding the nullity of a marriage, concerning the rejection of a petition, before the Most Reverend and Reverend Father Doctor, Albert Canestri. Since, despite the possibility of communication, no procedural act has been issued for several years, the Most Reverend and Reverend Father Doctor, by decree of December 22nd, declared the case abandoned, in accordance with canon 1736, and ordered that the records of the case be placed in the archive.

38. PARISIEN – Regarding the nullity of a marriage, due to an impediment of marriage, before the Most Reverend and Reverend Father Doctor, Albert Canestri. Since, from the beginning of the year 1940, despite the possibility of communication, no procedural act has been issued, the Most Reverend and Reverend Father Doctor, by decree of December 22nd, declared the case abandoned and ordered that the records of the case be placed in the archive.

39. PHILADELPHIA – Regarding the nullity of a marriage, due to the exclusion of the good of posterity, before the Most Reverend and Reverend Father Doctor, Albert Canestri. Since no procedural act has been issued for several years, the Most Reverend and Reverend Father Doctor, by decree of December 22nd, declared the case abandoned, in accordance with canon 1736, and ordered that the records of the case be placed in the archive.

40. PARISIEN – Regarding the nullity of a marriage, due to the exclusion of the good of posterity, despite the possibility of communication, before the Most Reverend and Reverend Father Doctor, Albert Canestri. Since, for five years and more, despite the possibility of communication, no procedural act has been issued, the Most Reverend and Reverend Father Doctor, by

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decree of December 22nd, declared the case abandoned and ordered that the records of the case be placed in the archive.

[*Latin ed. p. 96*]

Acta XL. TOLOS. Commentarium Officiale de Nullitate Matrimonii, ob vim et metum, coram R. P. D. Alberto Canestri. Cum, per multos annos, nullus actus processualis emissus fuerit, R. P. D. Ponens, decreto diei 23 Decembris, ad normam canonis 1736, instantiam declaravit desertam et acta causae in archivo reponi iussit.

XLII. MILANO. - De Nullitate Matrimonii, ob vim et metum, coram R. P. D. Alberto Canestri. Cum, per multos annos, nullus actus processualis emissus fuerit, R. P. D. Ponens, decreto diei 23 Decembris, ad normam canonis 1736, instantiam declaravit desertam et acta causae in archivo reponi iussit.

[*Latin ed. p. 97*]

A. N. et Vol. XXXVII, 27 Aprilis 1945 (Ser. H, v. XII) - No. 4

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XI

EPISTULA AD VENERABILIS FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES:

PUBLICAE INDICANTUR SUPPLICATIONES AD POPULORUM PACEM CONCILIANDAM.

PIUS PP. XI

VENERABILIS FRATRES,

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Communes interpretes dolorum, quibus iam diu universae paene gentes tam acerrime anguntur, nihil reliqui facere cupimus, quod vel ad innumeras miserias pro viribus relevandas leniendasque conducat, vel ad tantae cladis finem maturandum pertineat.

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At probe novimus impares esse hominum opes ingentibus hisce medendis calamitatibus; novimus consilia humanae mentis, cum eam praesertim odium fuscaverit atque simultas, non facile posse ad iustam et aequam rerum compositionem ad fraternamque revocari concordiam.

Opus est igitur Patrem luminum et misericordiarum etiam atque etiam implorare, qui, unus in tam vehementi animorum conversione concitatione,

11 Cf. IAC. 1, 17; 2 Cor. 1, 3.

7 - ACTA, TOM. XII, N. 4. — 27-4-1945.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - Commentarium Officiale. It is possible for all to see that already, the ruins and devastations of Fermo have been added to in a deceitful manner; that too many tears and too much blood have been shed; and therefore, both divine and human laws demand that this most terrible slaughter be ceased and put an end to as soon as possible. Therefore, as the month of May approaches, and in a special way dedicated to the Virgin Mother, as we have done in previous years, so too we desire now to urge all—especially the innocent children—to earnestly implore the Divine Redeemer, through the intercession of His most holy Mother, that the people, driven to discord, to conflict, and to every kind of misery, may finally be able to breathe freely from their long anguish and sorrow. But since the sins which we have committed before God, which turn us away from Him and most wretchedly lead us to ruin, it is therefore, as you well know, Venerable Brothers, not enough to pour forth prayers to Heaven; it is not enough to frequently approach the altar of the Blessed Virgin, and to offer to her incense, flowers, and supplications; but it is absolutely necessary for Christians to renew their life, both publicly and privately, and thus to lay the solid foundations upon which alone the edifice of domestic and civil society can be built, not discordant, not crumbling, but firm, and harmonious. Let all therefore remember the admonitions of the sacred prophet, and apply them to their own lives: "And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts." Also, let them meditate upon the wise words of the most holy Bishop of Hippo: "Change your heart, and the work will be changed; uproot greed, and plant charity." "Peace do you desire? Practice justice, and you will have peace: for justice and peace have kissed each other. If you do not love justice, you will not have peace: for these two, justice and peace, love each other, and kiss each other: so that if you do justice, you will find peace kissing justice..." "Therefore, if you wish

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to come to peace, practice justice; turn away from evil and do good."

[*Latin ed. p. 99*]

99 The acts of Pope Pius XII state: "This is to love justice; and when you have already turned away from evil and done good, seek peace and pursue it." Thus, when all the faithful are animated and conformed to Christ, it is certain that the prayers offered to the throne of the Most High God will ascend and, through a merciful God, obtain those consolations and benefits for which we so greatly need in the present time. You know what benefits, what resources, and what consolations we most need in this grave crisis. Indeed, it must be earnestly prayed that the minds and hearts of Christians may be cleansed and renewed by the teachings and precepts, from which salvation is expected, both privately and publicly; that this murderous conflict among peoples and nations may cease; and that the orders of citizens, at peace and united with each other by a bond of friendship, may strive to build a new edifice for human society, under the auspices of justice and charity, from the accumulated ruins. But furthermore, it must be sought through prayer, penance, and supplication to the Divine Redeemer and to His Most Holy Mother, that peace, which is true and sincere peace, may as soon as possible end this fatal and bloody conflict. 6 Indeed, it is not easy, in such dissolution and turmoil, while the minds of many are still inflamed and embittered against each other, to compose such a peace, which is tempered by the lance of justice, which embraces all peoples and all nations with fraternal charity, and which tolerates no hidden seeds of discord and strife. Therefore, those who will deal with this most serious matter, decide, and judge, are in need of a special heavenly light, for from their deliberations not only the fate of their nation, but also the status of the entire human association, and the course of future times, depend. We desire, therefore, that supplications be offered to God on this matter as well, and that especially the young, during the month of May, may through the Mother of Divine Wisdom, obtain a special light for those who will, in their turn,

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - The official commentary will be judged by all, and let those who consider the matter with diligence, and before God, recognize that whatever deviates from the bounds of justice and equity, will certainly, sooner or later, be most detrimental to both the vanquished and the victors, since hidden within it lie the seeds of future wars, which will erupt later. Furthermore, we hope that those who respond willingly and gladly to this Our exhortation will, through prayer, remember the fate of those who, whether refugees and exiles, long to see their homes again and their families, or who, having been handed over to custody, are denied the due freedom after the war, or who, finally, lie in countless hospitals

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with bodies weakened by suffering. May the most benign Mother of God bestow heavenly consolations upon these and all other afflicted, and may she impart the virtue of Christian patience, by which even the most acute sufferings become bearable, and which leads to the attainment of eternal blessedness. It will be your task, Venerable Brothers, to communicate these paternal wishes and exhortations to your entrusted flocks; and to you all, in particular, we impart, as a pledge of heavenly blessings and a testament of Our benevolence, Our Apostolic Blessing, most lovingly in the Lord. Given at Rome, near Saint Peter, on the fifteenth day of the month of April, in the year 1945, in the seventh year of Our Pontificate. PIUS P. XII.

[*Latin ed. p. 101*]

101 Acts of Pope Pius XII. APOSTOLIC CONSTITUTIONS. I. CINCINNATI (INDIANAPOLIS). The Metropolitan Archbishop of Cincinnati, by right, dissolves the Diocese of Indianapolis and elevates it to the rank and dignity of a Metropolitan Church. Furthermore, from this ecclesiastical province, the Diocese of Wayne Castrum (which itself has been separated from the ecclesiastical province of Cincinnati), and from the newly erected Dioceses of Evansville and Lafayette in Indiana, a new ecclesiastical province of Indianapolis is constituted. PIUS, Bishop, Servant of the Servants of God, for the lasting memory of this event, and in order to best regulate the discipline of the Christian people, it greatly contributes that ecclesiastical provinces are divided and new ones are established. Considering this, We have deemed it fitting to favorably receive the petition of the venerable Brother John Timothy Mac Nicholas, Archbishop of Cincinnati, who requested from this Apostolic See that his ecclesiastical province be divided and a new ecclesiastical province be established. Wherefore, after consulting with Our venerable Brothers, the Most Reverend Cardinals, and after the vote of the venerable Brother Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of America, and supplementing, as necessary, with the consent of those whose interests are presumed to be involved, We, with full knowledge and by the fullness of Our apostolic authority, dissolve the Diocese of Indianapolis and elevate it to the rank and dignity of a Metropolitan Church. Furthermore, from the same ecclesiastical province of Cincinnati, We separate the Diocese of Wayne Castrum, and We constitute the newly erected Dioceses of Evansville and Lafayette in Indiana, by Apostolic Letters sealed with Our seal on this very day, as suffragan dioceses of the new Metropolitan Church of Indianapolis; which, together with the aforementioned Archdiocese of Indianapolis, constitute a new province. Therefore, to this new Metropolitan Church of

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Indianapolis and to its Archbishop for the time being...

[*Latin ed. p. 102*]

In the Acts of the Apostolic See – Official Commentary, we grant all rights, privileges, insignia, honors, and prerogatives, by which other metropolitan Churches in the Catholic world, and their respective clergy, enjoy and benefit, according to the common law: Furthermore, we grant the Archbishops the special faculty of carrying the cross before them within the limits of their province, and also of using the sacred Pallium, according to the liturgical laws, after they have duly requested and obtained it in the sacred consistory. Moreover, we bind the same metropolitan Church and its Archbishop, as well as its clergy, with the same obligations and duties with which other metropolitan Churches and their prelates are bound by common law. To all of the above, in order that what has been established and decreed may be carried out, we appoint the Most Reverend Brother Hamlet John Oicognani, Apostolic Delegate in the United States of America, and we grant him the necessary and appropriate powers for this purpose, including the power to delegate any man constituted in ecclesiastical dignity, and we impose upon him the duty of transmitting to the Sacred Congregation Consistorial a true and authenticated copy of the acts of the execution as soon as it can be prepared. These present Letters, and everything contained therein, even if any person, whether interested or presuming to have an interest, even if specifically and individually mentioned, has not been heard or has not consented to the foregoing, shall never be deemed to be subject to any flaw of surreptition or fraud, or of nullity, or of intention, or by any other, even substantial and unforeseen, defect, but they shall always be considered valid and effective, and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and, if anyone, knowingly or unknowingly, should attempt to contravene them in any way, we will and declare that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Constitutions and Apostolic Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and all other contrary provisions, to all of which we derogate by these presents. Finally, we wish that to the transcripts or excerpts, even printed ones, of these Letters, provided they are signed and sealed by the hand of a public notary, and are accompanied by the signature of a person constituted in ecclesiastical dignity or office, the same full faith shall be given as would be given to these present Letters if they were exhibited or shown. To no one shall this page of dismemberment, erection, constitution, subjection,

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statute, or man-

[*Latin ed. p. 103*]

103. It is permitted to no one to infringe or contradict the acts, decrees, delegations, and the will of Our Holy Father, Pope Pius XII. But if anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the indignation of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-fourth, on the twenty-first day of the month of October, in the sixth year of Our Pontificate. For the Holy Roman Church, I. Card. GRANITO DI BELMONTE, Secretary. Dean of the Sacred College, Raphael C. Card. ROSSI. Secretary of the Sacred Congregation Consistorial, Ludovicus Kaas, Protonotary Apostolic. Alfridus Vitali, Protonotary Apostolic. Registered in the Apostolic Archives, Volume LXIX, number 5.

II. From the Archdiocese of Indianapolis, a part is separated and a new diocese of Evansville is established. PIUS, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the Church universal, being urged by concern, also requires of us that new dioceses be established, whenever it seems to serve the greater good of the Lord's flock. Therefore, since it has been requested by the Apostolic See that the Diocese of Indianapolis, which, by Apostolic Letters under the seal, given by Us today to the Christian people, has been raised and established as an archdiocese, be divided, for the greater good of the faithful residing there, and that a new diocese be established, We have judged it fitting to grant this request with benevolence. Wherefore, after consultation with the venerable Fathers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, and after a favorable vote from the venerable Father Joseph Ritter, the Bishop of Indianapolis, with the support of the venerable Father Hamleto Ioanne Cicognani, the titular Archbishop of Lao-

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Official Commentary concerning the Diocese of Phrygia and the Apostolic Delegate in the United States of America, supplementing, so that it may serve, with the consent of those concerned, or of those who presume to have an interest, after mature deliberation and certain knowledge, by the fullness of Our Apostolic authority, We separate a portion from the territory of the Archdiocese of Indianapolis, comprising the civil counties of Sullivan, Greene, Knox, Daviess, Martin, Gibson, Pike, Dubois, Posey, Vanderburgh, Warrick, and Spencer, with the exception of the Harrison Township of this county, and from this detached territory, We establish a new diocese, which We decree shall be called Evansville. We establish the episcopal seat of this new diocese in the city of Evansville, from which the diocese itself derives its name. We erect the episcopal chair in the

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parish church, dedicated to the honor of the Blessed Virgin Mary, assumed into Heaven, existing in that city, and therefore We elevate it to the dignity of a Cathedral Church, to which, and for the time being to the Bishops of Evansville, We grant all the rights, honors, insignia, and privileges with which other Cathedrals and their prelates commonly enjoy; and We likewise subject them to the same burdens and obligations with which other Cathedrals and their officials are burdened. Furthermore, We establish this new diocese of Evansville as a suffragan diocese of the Church of Indianapolis, which is raised to the metropolitan grade on this very day, and We subject the Bishops of Evansville to the jurisdiction of the Metropolitan Archbishop of Indianapolis. Since, however, the circumstances of the present time do not permit the establishment of a Chapter of Canons in this new diocese, We grant that, in the meantime, diocesan Consultors be chosen and appointed to serve in place of the Canons for the purpose of legal proceedings. As for the governance, administration, seminary, and other matters of this diocese of Evansville, We command that those things be observed which the sacred canons and the Third Plenary Council of Baltimore prescribe concerning these matters. Furthermore, with regard to the clergy in particular, We decree that as soon as these Our Letters have been demanded for execution, the clergy of the Church shall be considered to be assigned to that territory in which they now legitimately reside. Finally, We command that all documents and acts pertaining to this new diocese be delivered by the chancery of the diocese to the episcopal curia of Evansville as soon as possible, so that they may be diligently preserved in its archives. For all the matters above, as they have been arranged and established, We appoint the Most Reverend Brother Amletus Ioannes Cicognani, the Apostolic Delegate in the United States of America, to see to their execution, and We grant him, for this purpose, the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, to effect what is intended, and We impose upon him the obligation to authenticate.

[*Latin ed. p. 105*]

The record of the execution of the acts of His Holiness Pope Pius XII is to be transmitted to the Sacred Congregation Consistorial as soon as possible. These present Letters, and everything contained within them, even concerning those who are present, or who may believe they have an interest, even if they are worthy of specific and individual mention, who have not been heard, or who have not agreed to the foregoing, shall never be deemed to be subject to any flaw of surreptition or fraud, or of nullity, or of any intention of Ours, or of any other, even substantial and unforeseen, defect, but rather, they shall always be considered valid and efficacious, and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and, if anyone, knowingly or unknow-

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ingly, should attempt to contravene these, we will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal councils, or any general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and all other contrary provisions, even those worthy of special mention, to all of which we derogate by these present. We decree that to any transcript or excerpt, even printed, of these Letters, provided it is signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, the same full faith shall be given as would be given to these Letters if they themselves were presented or shown. To no one shall it be permitted to infringe or contravene this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with audacious temerity to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on the twenty-first day of the month of October, in the sixth year of Our Pontificate.

For the Holy Roman Church:

I. Card. GRANITO DI BELMONTE, Chancellor

Decanus S. Fr. RAPHAEL C. Card. ROSSI, of the Sacred Congregation Consistorial

Secretis: Alfonsus Carinci, Apostolic Protonotary

Franciscus Hannibal Ferretti, Apostolic Protonotary

Loco:

£B Plumbi Reg., in Cane. Ap., vol. LXIX, n. 9 - Al. Trussardi.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Official Commentary III. WAYNE (LAFAYETTENSIS IN INDIANA) A PORTION OF THE DIOCESE OF WAYNE IS SEPARATED AND A NEW DIOCESE, TO BE CALLED LAFAYETTENSIS IN INDIANA, IS THEREFORE ESTABLISHED. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. It is demanded by the supreme office of our apostolate, that, whenever it appears to be more conducive to the eternal salvation of the faithful and to the benefit of ecclesiastical governance, new dioceses be diligently established. Therefore, since this Holy See has received petitions that the diocese of Wayne, in the United States of America, be divided into two parts, so that a new diocese may be established therefrom, We, after mature deliberation, and having considered the petitions presented, have decided to grant them. Wherefore, after consulting with the Most Reverend Brothers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, and after receiving the favorable opinion of the Most Reverend Brother

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Hamlet John Oicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of America, and being fully aware that this is necessary, and with the consent of those concerned, or those who presume their interest, by the fullness of Our apostolic authority, We separate from the aforementioned diocese of Wayne that portion of territory comprising the counties of Pulaski, Cass, Benton, Carroll, Warren, Fountain, Clinton, Boone, White, Miami, Newton, Fulton, Tippecanoe, Howard, Tipton, Jasper, Montgomery, Hamilton, Grant, Madison, Blackford, Delaware, Jay, and Randolph, and from this detached territory We establish a new diocese, to be called the diocese of Lafayette in Indiana. We establish the episcopal see of this new diocese in the city of Lafayette, from which the diocese itself derives its name, and We therefore raise it to the rank of the ecclesiastical province. We fix the episcopal chair in the parish church dedicated to the Blessed Virgin Mary, located in the same city, and We therefore elevate it to the rank and dignity of a cathedral church, and We grant to it and to the bishops of Lafayette in Indiana, for the time being, all the honors, insignia, rights, privileges, favors, and graces, which other cathedral churches and their prelates enjoy by common right, and We likewise impose upon them the same obligations.

[*Latin ed. p. 107*]

The acts of Pope Pius XII, page 107, concerning rights and obligations to which others are bound. Furthermore, we establish this new diocese of Lafayette in Indiana as a suffragan diocese of the Church of Indianapolis, elevating it to the metropolitan rank on this very day by Our authority, and for the time being, we place the inhabitants of Lafayette in Indiana under the jurisdiction of the metropolitan Archbishop of Indianapolis. However, since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this new diocese, We grant that, in the meantime, diocesan consultants be chosen and employed to process legal matters in place of the Canons. Concerning the governance and administration of the diocese of Lafayette in Indiana, the erection of the seminary, the rights and obligations of the clergy and the faithful, and other matters of this kind, We command that those things be observed which are prescribed by the sacred canons and the Third Plenary Council of Baltimore. Furthermore, with regard to the clergy in particular, We decree that as soon as these Our Letters have been demanded for execution, the clergy of that Church shall be considered to be legitimately residing within its territory. Moreover, We wish that the documents and records pertaining to this diocese and its clergy and faithful be promptly transmitted from the chancery of the diocese of Wayne in Castrum to the new diocese of Lafayette in Indiana, so that they may be diligently preserved in its archives. For all of the matters set forth above, We choose the Most Reverend Brother Hamlet John Cicognani, Our Apostolic Delegate in the United States of

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North America, to see to their execution, and We grant him the necessary and appropriate powers for this purpose, including the power to delegate to any person holding an ecclesiastical office, and We charge him with the duty of transmitting a certified copy of the executed acts to the Sacred Congregation of the Consistory as soon as possible. These present Letters and all that they contain, even concerning those who may be involved, or who may believe that their interests are at stake, even if they are worthy of specific and individual mention, and who have not been heard or have not consented to the foregoing, shall never be deemed to be subject to any flaw or invalidity, or to any defect of Our intention, or by any other means, whether substantial or unforeseen, and shall always be considered to have been made and issued with full knowledge and authority, and shall always remain valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and, if, by anyone, knowingly or unknowingly, any attempt should be made to contravene these, We will and decree that it shall be entirely null and void. Notwithstanding, as may be necessary, the rules established in synodal, provincial, general, and universal councils.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Official Commentary concerning special Constitutions and apostolic ordinances, and any other dispositions of Our Predecessors, the Roman Pontiffs, and all other contrary matters, even those worthy of special mention, to all of which We hereby derogate. Finally, We desire that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be accorded precisely the same faith as would be given to these present Letters if they were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with rash audacity to attempt such a thing, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-fourth, on the twenty-first day of the month of October, in the sixth year of Our Pontificate. For His Holiness, the Cardinal Secretary of State, I. Card. GRANITO DI BELMONTE, Dean. The Most Reverend Father Raphael C. Card. ROSSI, Prefect of the Congregation of the Holy See. Charles Respighi, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In the Registry of the College of Cardinals, Volume LXIX, number 15. - Al. Trussardi. APOSTOLIC LETTERS CONCERNING THE PIUS UNION OF CHRISTIAN MOTHERS, COMMONLY CALLED "BRUDERSCHAFT CHRISTLICHER MÜTTER," WHICH IS CANONICALLY ESTABLISHED

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IN THE ABBEY CHURCH OF EINSIDLEN, AND IS ELEVATED TO THE RANK OF A PRIMARY CONGREGATION FOR ALL DIOCESES OF SWITZERLAND. PIUS PP. XII For the perpetual memory of this matter. — The Venerable Brother Bishop of Sion, and also the other Bishops of Switzerland, have made it known to Us that they greatly desire that We should elevate to the rank of a primary congregation, among the Swiss territories, the Pius Association of Christian Mothers, commonly called "Bruderschaft Christlicher Mütter," which, under the patronage of the Blessed Virgin Mary of Einsiedeln and Saint Meinrad, is canonically established in the abbey church of the Monastery of Einsiedeln.

[*Latin ed. p. 109*]

Acta Pii PP. XII 109, Order of Saint Benedict. For, since the Unions of Christian women, which exist in the Swiss dioceses, have until now either been affiliated with the Primary Union of Our Lady of Sion, which was established in Paris in the year 1856, or with the Ratisbon Primary Union in the years 1871-1873, for those places where the majority of the inhabitants speak the German language, and since the aforementioned Bishops, in order that the Swiss women's unions may increase daily and be governed in a similar manner, a single national canonical Primary Union within the very borders of Switzerland seems highly opportune, to which all those pious unions already established, and those to be established in the future, can be aggregated. Our Apostolic Nuncio in Switzerland, commending the wishes of these Bishops to us most earnestly, also testifies that the aforementioned Christian women's unions are widely spread throughout that nation, and that they diligently engage in the laudable works of the Catholic Action; but that, from the erection of this new national primary union, other women's associations can certainly be established in more places, which are now lacking such associations, under the same title and with the same purpose, to the great benefit of religion. And since this is so, moved by charity, in which we are urged to promote the spiritual good of the Christian women of Switzerland, with the benevolent approval of the aforementioned Bishops, by the tenor of these present letters, we, with our Apostolic authority, and forever, elevate the Pious Union of Christian Mothers, commonly called the "Bruderschaft Christlicher Mütter," which has long been canonically established in the Einsiedeln abbey church, to the rank of Primary Union for all the Swiss dioceses; and we grant to the moderators of this Primary Union, both present and future, the right, in accordance with the norms of the Code of Canon Law, to properly aggregate all pious unions, whether already established or to be established under the same title within the borders of Switzerland, and to communicate to them all the indulgences and spiritual graces granted or to be granted by the Apostolic See to this Primary Union, so that they may, in turn, communicate them to others. For this purpose, we grant to the new Swiss national

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Primary Union of Christian Mothers in Einsiedeln all the indulgences and spiritual graces which Our Predecessor, of blessed memory, Pope Pius IX, granted on the sixteenth day of September, in the year 1873, to the Ratisbon Primary Union, as well as those which the Cracow Primary Union enjoys by the generous grant of Our Predecessor, of blessed memory, Pope Pius X, given on the twenty-eighth day of July, in the year 1914. These things we establish, decreeing that these present letters shall always exist and remain firm, valid, and efficacious, and shall have their full and complete effect.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Official Commentary, and We grant, and it shall be, that [he] shall most fully vote in the Primary Election for the Swiss Nation, which We have established, for the Union of Christian Mothers of Einsiedeln, now and forever; and it shall be rightly judged and defined, and rendered null and void from this moment onward, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly. Notwithstanding any contrary things whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the 19th day of March, in the year 1934, in the sixth year of Our Pontificate. A. Card. MAGLIONE, Secretary of State. LETTER TO EM. D. ALEXANDER, Titular Archbishop of *SANCTAE MARIAE IN COSMEDIN*, S.R.E., Priest, Cardinal, Archpriest of the Patriarchal Basilica of the Liberian Basilica, joyfully completing his eightieth year. PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. — It is certainly pleasing to Us to publicly and willingly declare the felicitations that We offer you upon the joyful completion of your eightieth year. For, as Our Predecessor, the venerable memory of Pius XI, recalled to you when you completed ten years of priesthood, you have consistently served this Apostolic See. And even now, though advanced in years, you adorn the splendor and beauty of the Roman purple with constant studies and excellent counsel, by which you dedicate yourself to the offices and ministries of the Roman Curia. Therefore, having seized this present opportunity, We congratulate you, Beloved Son, from the heart, on your extensive life's journey, and, following with fervent and sincere wishes the joy and happiness, We implore God with heartfelt prayer to strengthen your health and to graciously enrich you with heavenly gifts and consolations. As a pledge of these blessings, and as a token of Our special charity, We impart the Apostolic Blessing to you, Beloved Son, and to all your relatives and friends. Given in Rome, at Saint Peter's, on the 27th day of March, in the year 1935, in the seventh year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 111*]

Acts of Pope Pius XII, Third Allocution, delivered by the Most Blessed Father, on the eighteenth day of March in the year 1945, before the assembled people in the Forum of Saint Peter in the Vatican, in response to

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supplications for penance.

The devout eagerness with which, beloved sons and daughters, you have here gathered in large numbers from all parts of the City, Our Episcopal See, is a living testimony to your willing obedience to the exhortation which the Church addresses to all the faithful on the Sunday of the Passion: "Would that today you might hear His voice!" May you today hear the voice of the Lord! This voice of the Lord, of which the bells of your churches, and the powerful bronze of this Patriarchal Basilica, bring you almost a faint echo, has resonated during the past weeks of Lent in the depths of your hearts, as, gathered around the scrolls of your parishes, you listened to the word of the zealous preachers of the Missions instituted by Us, who, as their predecessors did in ages past, instilled in you with ardent zeal, and sometimes with loving severity, the importance of thinking and providing for the one thing necessary, namely, your own spiritual salvation and sanctification.

During this blessed time, the Divine Sower has passed among you and has profusely sown the seed of His word in your souls, which, through so many prayers and penances, had prepared themselves to receive it, as in good and fertile soil. And now, before the Holy Cross, upon which Christ, with outstretched arms, calls to you and awaits you, We, His unworthy Vicar, implore you, most beloved sons and daughters, that you "having renounced wickedness and worldly desires, you live in this age with temperance, with justice, and with piety, awaiting that blessed hope which is the glorious appearing of our great God and Savior Jesus Christ."

From this moment forward, let there be none among you who fail to raise their hearts and hands to God each day in humble and confident prayer of adoration, of praise, of supplication, and of thanksgiving. Sanctify the Sunday, the day of the Lord, as the faithful Romans, your fathers, have given you the example of doing since the time of the Apostles; let all of you diligently attend the Holy Sacrifice of the Mass, and approach [the sacraments].

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Commentarium Officiale. Attendete numerosi alla sacra Mensa eucaristica et divertitevi in guisa che il Dio della pace e dell'amore sia con voi nella vostra vita domestica e sociale. 4 Voi, o genitori, ricordatevi sempre che siete responsabili dinanzi a Dio, dinanzi alla Chiesa, dinanzi alla società umana, del bene spirituale e temporale dei vostri figli. E voi, figliuoli e figliuole, rinnovatevi nel dovuto rispetto e nella obbedienza verso coloro che vi hanno dato la vita e tengono per voi il luogo di Dio. Voi, o sposi, rammentatevi del momento, in cui dinanzi all'altare del Signore vi prometteste solennemente e reciprocamente inviolabile fedeltà. Osservatela e custoditela integra, senza la minima incrinatura, senza la più lieve ombra, ed essa sarà sino alla fine per voi e per la vostra

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famiglia sorgente delle più abbondanti benedizioni. Che se invece in un popolo prendesse a diffondersi e a dominare il morbo funesto della infedeltà coniugale, una così gran colpa attirerebbe su di lui maledizioni e sciagure. Tutti insieme, con generosa emulazione, studiatevi di reintegrare e restaurare dappertutto l'onestà e la illibatezza dei costumi. Dappertutto: nella educazione della prole, nella formazione di una gioventù pura, sana, schietta, santamente altera e gelosa della sua virtù. Dappertutto: nella vita del lavoro, nelle ricreazioni, negli svaghi, negli esercizi sportivi. Altrimenti, è finito l'onore cristiano del popolo, è finita la sua stessa dignità umana, perché « Dio non ci ha chiamati alla impurità, ma alla santificazione ». 5 Nessuno di voi sia del numero di coloro quali nella immensa calamità in cui al presente è caduta la famiglia umana non vedono altro che una propizia occasione di arricchirsi disonestamente, sfruttando il bisogno o la miseria dei loro fratelli, aumentando indefinitamente i prezzi per procurarsi guadagni scandalosi. Guardate le loro mani: esse sono macchiate di sangue; del sangue delle vedove e degli orfani; del sangue dei fanciulli e degli adolescenti, arrestati o ritardati nel loro sviluppo per denutrizione e per fame; del sangue di mille e mille sventurati di tutte le classi del popolo, di cui col loro ignobile mercato si son fatti i carnefici. Questo sangue, come quello di Abele, grida al cielo contro i nuovi Caini. E sulle loro mani la macchia rimane indelebile, come imperdonabile resta il delitto nel fondo della loro coscienza, finché essi non lo avranno riconosciuto, pianto, espiato, risarcito nella misura in cui un così gran male è riparabile. Non chiudete i vostri cuori alla voce del divino Maestro: « Beati i 4 Cfr. 2 Cor. 13, 11. 5 1 Theas. 4, 7.

[*Latin ed. p. 113*]

"Acta Pii PP. XII 113: 'misericordiosi,' – dixit – 'quia invenient misericordiam.'" 6 "Propter Christum, coalimini fraterne, adiuvate alios; vos qui adhuc gauditis commoditatum, vel qui eas nuper acquisistis, et vos qui eas misere perdidistis, relicti sine pane, sine vestimentis et sine domicilio, sustentate alios, ut, appropinquantes ad invicem, superetis angustias oeconomicas quibus patria laborat, et quae tanto minores essent, si vera humanitas, vera caritas Christiana, omnes viros inter se nexissent!" 7 "Audite ergo hodie vocem Dei, et nolite obdurare corda vestra. Haec vox vobis dicit: 'Det malus vias suas, et iniquus cogitationes suas, et revertatur ad Dominum.'" 8 "Quis auribus obtexit ad invitationes divinas, quis resistit voci persuasiva pastorum animarum, voci severae et acutae conscientiae, illi aliam vocem audiet, vocem agrestem, vocem rerum crudelium, rerum terribilium, quae nuntiant et monent: bellum est fructus et merces peccati." "Peculator, si velit, obmutiri conatur; impius, si velit, perseverare in viis malis, longe ab Deo; sed vox tragica semper sonabit, semper terribilius, et praeter causas et responsabilitates immediatas huius immensis conflictus, praeter actus externos et verba sensoria, penetrabit in intima cordium, ut

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investiget et revelet causam profundam quae horribilem ignem suscitavit, spiritum qui discordiam suscitavit et exacerbavit, qui est spiritus superbiae, ambitionis et avaritia." "Est spiritus mali qui insurgit contra spiritum Dei, qui vult expellere de terra regnum Christi, ut vim materialem divinizet, ut aboleat in vita populorum, et plus etiam in relationibus internationalibus, omnem distinctionem essentialem inter bonum et malum, inter justum et iniustum." "Quibus se dederunt fautoribus violentiae, et qui, postquam eos inconsiderate secuti sunt, tandem incipiunt ex somno illius illusionis excitari, terrores animo capiendi, cum vident usque quo servilitas eorum eos duxit, non manet aliud iter salutis, quam ut definitive repudiant idolatriam nationalismi absoluti, superbiae stirpis et sanguinis, cupiditates dominationis in possessione bonorum terrenorum, et ut se resolutamente vertant ad spiritum verae fraternitatis, qui fundatur in cultu Patris divini omnium hominum, et in quo notiones, quae longo tempore oppositae sunt, iuribus et officiis, commodis et onere, in iustitia et caritate concordant." 6 "MATTH., 7 Is. 5, 5, 7. 8 - ACTA, vol. XII, n. 4. – 27-4-945."

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Commentarium Official. But the reconciliation of peoples cannot have a guarantee of stability unless it is accomplished with loyalty and generosity. We cannot even suppose that, after so many sad events, there is anyone who might yield to the temptation of taking advantage of the present situation to turn the organization of peace, contrary to the dictates of justice, to their own advantage. Indeed, he might well present himself for the moment as a benefactor of humanity; but later, history, which judges in the light of higher principles and broader experiences, will know how to classify him not among those who have contributed to redeeming the world from oppression and violence, but among those who, in a great, grave, and decisive hour, have diminished or disappointed the expectations of the peoples, to whom untold sufferings gave a new reason to demand the observance of their inviolable rights. Let us not forget that before God, "for whom every heart is open and to whom every will speaks," hearts have no darkness, nor wills any secrets. Master and Lord sovereign, He holds in His hands and can move at His will the spirits of men who believe they hold the destinies of the world in their own hands; He can give birth to, nurture, and mature the thoughts and feelings that inspire a peace that corresponds to His designs and to the hope of good men. He can do this, but He awaits our cooperation, He wants us to implore and pray for it. And so it is that all of Christendom, and so it is that on this day, the children of the eternal City, with contrite and humbled hearts, in repentance and expiation, in prayer and penance, lift their hands to Him who alone can bring about, after the horrors of discord and hatred, after the countless anguishes of the populations, especially in countries that are still a field of battle, the serenity and pacification of all peoples. And so it is also

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that, remembering that this Lord and Father "manifests His omnipotence especially in mercy and forgiveness," we implore Him to put an end to this scourge, to accomplish the great and longed-for regeneration of humanity, deeply wounded, and to hasten the coming of true and lasting peace. The path that must lead from conflict to the suspension of hostilities, from the truce of arms to peace, is still in its individual stages shrouded in shadows, which might perhaps conceal surprises and dangers. The more man strives with his reflections and calculations to foresee and prevent conflicts, the more he sometimes sees a malicious spirit. 8 Miss. vot. ad postul. gratiam Spiritus Sancti. 9 Orat. Domin. X post Pent.

[*Latin ed. p. 115*]

Acta Pii PP. XII 115, to cross their path and to confound, at least for a time, the best-laid plans. But finally – and may that time come quickly! – the hour will arrive, the hour appointed by God, the hour hastened by the merit and the prayers of the elect. 10 May this hour find you ready, you, especially, beloved children of our Rome! Seeing you gathered here at the foot of the great obelisk, which witnessed the Passion of Peter, our thoughts turn to your ancestors, whose grateful faith carved upon the granite pedestal the jubilant acclamation: *Christus vincit!* This triumph of Christ, a harbinger of consolations and hopes, your fathers, before inscribing its memory in stone, had proclaimed it through valor in battle, through generosity in suffering. This is the honor of Christian Rome, which is now entrusted to you, an honor that consists not so much in the stones of its basilicas and monuments, as in the faith, the love, and the virtue of its children. Woe if these were to leave only to the marbles, the paintings, and the memories of ancient glory the care of preserving it! Daughters of Christian Rome, be proud of the inheritance that your fathers have bequeathed to you! Guard it with honor: with honor before a past that calls and invites to heroism; with honor before future generations, to whom you must prepare in this distressing present the way to ordered progress and to true and lasting greatness, for the attainment of earthly and eternal happiness! 10 Cf. MATTH. 24, 22.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

PROVISION FOR CHURCHES

His Most Holy Lord Pope Pius XII, by successive decrees of the Sacred

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Consistory, has deigned to provide for the following churches with new pastors, namely:

on December 18, 1944:

To the titular archbishopric of the Church of Aenus, he appointed the Most Reverend Florentius du Bois de La Villerabel, formerly Archbishop of Aix.

on January 15, 1945:

To the archbishopric of the Church of PanamÃ¡, he appointed the Most Reverend Franciscus Beckmann, formerly titular Bishop of Telmissus.

on February 3:

To the titular bishopric of the Church of Elusana, he appointed the Reverend Josephus Souto Vizoso, canon of the cathedral chapter of MondoÃ±edo, whom he appointed as an Auxiliary to the Most Reverend Thomas Muñiz Pablos, Archbishop of Compostela.

on February 22:

To the titular bishopric of the Church of Cibyra, he appointed the Reverend Adulphus Bolte, Dean of the cathedral chapter of Fulda, whom he appointed as an Auxiliary to the Most Reverend Ioannes Dietz, Bishop of Fulda.

on March 3:

To the titular bishopric of the Church of Ancusa, he appointed the Most Reverend Ioannes Rodericus Mac Donald, formerly Bishop of Peterborough, whom he established as a Coadjutor with the right of succession to the Most Reverend Iacobus Morrison, Archbishop-Bishop of Antigonish.

on March 10:

To the cathedral church of Buffalo, he appointed the Most Reverend Ioannes Franciscus O'Hara, formerly titular Bishop of Mylasa.

on March 10:

To the cathedral church of Crookston, he appointed the Reverend Franciscus Schenk, Vicar General of the archdiocese of St. Paul of Minnesota.

on March 10:

To the cathedral church of Grand Island, he appointed the Reverend Eduardus Hunkeler, pastor of the cathedral of Omaha.

on March 10:

To the cathedral church of Raleigh, he appointed the Reverend Vincentius Waters, vice-official of the Catholic Diocese of Richmond.

on April 7:

To the titular archbishopric of the Church of Silyum, he appointed the Reverend Thomas Ioannes Flynn, pastor of the Church of St. Patrick in the

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city.

[*Latin ed. p. 117*]

The Sacred Consistorial Congregation, 117 of Saint John in Newfoundland, which appointed the Reverend Father Eduard Patrick Boche as Auxiliary Bishop with the right of succession to the Most Reverend Archbishop of the same archdiocese of Saint John in Newfoundland.

To the Cathedral Church of Hartford: The Reverend Monsignor Henry Joseph O'Brien, formerly the titular Bishop of Sita.

To the Cathedral Church of Peterborough: The Reverend Gerard Berry, from the archdiocese of Montreal.

To the titular episcopal Church of Mylasa: The Reverend James Connolly, Rector of the Seminary of the archdiocese of Saint Paul in Minnesota, whom it appointed as Auxiliary Bishop with the right of succession to the Most Reverend James Cassidy, Bishop of Fall River.

To the titular episcopal Church of Parnassa: The Reverend Daniel Figueroa, Pro-Vicar of the archdiocese of Lima, whom it designated as Auxiliary to the Most Reverend Mariano Holguin, Archbishop of Arequipa.

On April 10th.

To the titular archiepiscopal Church of Soteriopolis: The Most Reverend Anselm Philip Pecci, formerly the Archbishop of Acerenza and Matera.

On April 11th.

To the titular episcopal Church of Lappa: The Reverend Charles Borge Castrino, a parish priest in the city of Saint Joseph in Costa Rica, whom it designated as Auxiliary to the Most Reverend Canon Joseph Reyes y Valladares, Bishop of Granada.

THE SACRED CONGREGATION FOR THE EASTERN CHURCH.

By the grace of God, Pope Pius XI, by decree of the Sacred Congregation for the Eastern Church, dated March 5, 1945, appointed the Reverend Peter Chami, a priest of the Melkite Missionary Institute from Mount Lebanon, as the Prefect of the archdiocese of Boston and Hauran.

Saint Paul Harissensis.

[*Latin ed. p. 118*]

SACRA CONGREGATIO CONCILII DIOECESIS C. RESERVATIONUM APOSTOLICARUM

Die 11 Iunii 1948

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FACTI

PIUS PP. XII, dioecesim O. erigens, eiusdem civitatis Municipio, quod suis bonis Capitulum Cathedrale dotaverat, ius patronatus etiam quoad omnes dignitates concessit.

Anno autem 1912 Municipium C. conventionem cum Episcopo dioecesis iniit, qua in eiusdem favorem ius patronatus formaliter et in perpetuum renuntiavit.

Quo ex tempore, auctores Episcopi eiusdem dioecesis C; ius patronatus, et quidem laicale, adhuc vigere, non solum canonicatus aliaque minora beneficia, sed ipsas quoque dignitates, non obstantibus reservationibus apostolicis, de quibus in canonibus 396 § 1 et 1435 § 1 C. I. C, libere omnino contulerunt.

Iidem enim censuerunt iurispatronatus laicalis naturam in casu immutatam mansisse, cum per initam conventionem mutatum tantum fuisset eiusdem iurispatronatus subiectum.

ANIMADVERSIONES.

Iuxta canonem 1449 n. 2° C. I. C., iurispatronatus distinctio in ecclesiasticum et laicale a titulo desumitur, quo quis ius patronatus potitur.

Ad rem Wernz - Vidal (Ius canonicum, tom. II, De personis, n. 281, I, pag. 287) tradit: "((Ius patronatus) ecclesiasticum ((vocatur, quod ordinarie competit personae ecclesiasticae sive physicae ((sive morali, et extraordinarie etiam laicis ex titulo ecclesiastico, v. g. ((ratione officii ecclesiastici aut ratione fundationis factae ex bonis stricte ecclesiasticis, de quibus libera disponendi facultas non fuit data.

((Laicale est, quod laicis vel clericis competit non ex titulo ecclesiastico, ((sed ex titulo laicali, v. g. ratione fundationis ex bonis mere laicalibus, « v. g. patrimonialibus, vel ex bonis ecclesiasticis, de quibus data est ((potestas libere disponendi, aut ratione successionis ex titulo privato ((v. g. consanguinitatis vel haereditatis'.'

Iamvero, iuxta canonistas ipsumque stylum Datariae Apostolicae, si ius patronatus laicale in personam ecclesiasticam transferatur, sive physicam (quatenus ipsi competat ratione officii), sive moralem, attenta tituli mutatione, efficitur eo ipso ecclesiasticum.

[*Latin ed. p. 119*]

The Holy Congregation of Councils, 119. Thus, for example, Viviani (Praxis iurispatronatus... part I, book I, chapter III, no. 10): "Ecclesiastical patronage is that whereby a cleric holds a right in the name of his church, or some university or college of religious or clerics... It is also patronage when it has arisen 'from a lay endowment, whether by testament, donation, or any other title, and has been transferred to the church, chapter, or college, ecclesiastical, religious, or clerical, or to some ecclesiastical person who receives it for his church, dignity, or benefice.'" Furthermore, others,

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such as Pirhing (Ius canonicum, book III, title 38, no. 4); Barbosa (Ius ecclesiasticum universum, book II, chapter 12, no. 16); De Fargna (Comm. in singulos canones de iuspatronatus, part VI, canon 23, case 1); Riganti (Comm. in Regulas Cancellariae Apostolicae, rule 9?, volume II, no. 145). However, in this case, it seems more appropriate to say that we are not dealing with a cession or transfer of patronage, as if it had been made ecclesiastical from a lay source; but rather with a formal renunciation of it, and that, indeed, perpetually, as expressly stated in the cited agreement between the Municipality and the Bishop of the diocese of C.: "The Municipality of C. formally renounces in favor of [His Excellency] the Bishop and his successors at any time the right of patronage belonging to it by the Bull of His Holiness Pius VII..." Moreover, a cession or transfer of patronage seems not to be admissible in this case, since it would contradict the principle of one and the same person, or, in this case, the Bishop as such, being both the patron and the collator of the same benefice, who, indeed, presents a candidate to whom he confers the benefice. Furthermore, the cessation or extinction of the patronage, of which we are speaking, is confirmed, according to canon 18, by parallel passages found in canons 1451 § 1 and 1470 § 1 no. 5. For no one would say that the patronage, which the patron renounces into the hands of the Bishop, in order to, according to canon 1451 § 1, receive spiritual benefits, is ceded or transferred to that same Bishop. Indeed, canon 1470 § 1 no. 5 expressly states: "Patronage is extinguished... if, with the consent of the patron, the church or benefice is united to another of free collation, or if the church becomes elective or regular." Therefore, in the case in question, the act by which the Municipality, in favor of the Bishop for the time being, renounced the patronage, must be said to have completely ceased or been extinguished; and therefore, the collation of dignities, canonries, and other benefices, which had previously been restricted in the cathedral church of C. by the municipal patronage, is now freely done, according to the law common to all; and consequently, all dignities are now subject only to apostolic reservations, according to canon 396 § 1; canonries, however...

[*Latin ed. p. 120*]

Acts of the Apostolic See 120. Official Commentary and decisions are made freely by the Bishop or the Holy See, according to canon 1435 § I, number 1. RESOLUTION. — In the plenary sessions of November 11, 1944, the Most Reverend Fathers of this Sacred Congregation, regarding the proposed question: Do dignities, prebends, and other ecclesiastical benefices, in the case of the cathedral church in Minori, exist with reservations? They answered: affirmatively. This resolution, on the subsequent audience of November 29, presented by the undersigned Secretary of the same Sacred Congregation, was graciously approved and confirmed by our Most Holy Pope Pius XII. I. Bruno, Secretary. SACRED CONGREGATION FOR RITES.

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REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, AUGUST ETCHÉCOPAR, SUPERIOR GENERAL OF THE CONGREGATION OF THE PRIESTS OF THE MOST SACRED HEART OF JESUS OF BÉTHARRAM. CONCERNING THE QUESTION: Whether a commission for the Introduction should be appointed, as is customary in this case and for this purpose. As the fruit of a magnificent tree, easily recognized by its virtues, which was first planted by the wise hand of Blessed Michael Garicoïts, the Servant of God, August Etchécopar, was born. Having been instructed by the writings of this great master, he became a worthy imitator of his sanctity, and not only illuminated the religious family of his master, but also, as if receiving it as an inheritance, he governed it diligently and prudently, wonderfully expanded it, and promoted it to greater glory of the Most Sacred Heart of Jesus. In the town of "Saint-Palais," within the boundaries of the Bayonne diocese, he was born on May 30, 1830, the eighth of fifteen children born to John Peter Etchécopar and Mary Anne de Sibas, and two days later he was cleansed with the waters of sacred baptism, receiving the names Bernard August. Since both parents strove with uncommon piety, they diligently educated their son.

[*Latin ed. p. 121*]

The Sacred Congregation of Religious consisted of 121 members, who abundantly fulfilled their duties. Not only did they demonstrate the most pleasing of manners to all, but they also diligently frequented the Church, finding delight in performing sacred services. Thus, the first seeds of divine vocation to the priesthood sprouted within them, and they diligently fostered them. These seeds grew ever more, especially after they began to partake of the Sacred Body of Christ and were strengthened by the Sacrament of Confirmation, so that, at the age of ten and eight years, they deserved to be clothed in clerical garments by the Bishop of Bayonne. Soon after, they were sent to the College of "Saint-Palais," where the boys had completed their initial studies in literature, in order to be imbued with ecclesiastical disciplines, and simultaneously to instruct young pupils. In the year 1853, they were assigned to the Pious Society, named after the Holy Cross, which had been founded by the Bishop, so that they might better prepare themselves for the priestly duties, especially for the preaching of the divine word. This happened most fortunately. Indeed, on June 10th of the year 1854, they were ordained to the priesthood, and became excellent heralds of the Word of God, bringing forth abundant fruits from their preaching, which they confirmed by the example of a holy life. After the pious Society of the Holy Cross was dissolved, Augustus went to the venerable Congregation of the Presbyters of the Most Sacred Heart of Jesus in Livias, which had been founded not long before by the Venerable Michael Garicoïts and was still governed by him. Having made religious vows, he was elected as a

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teacher of novices by the Venerable Michael, and he faithfully fulfilled this office until the year 1873. He performed the other duties entrusted to him with no less zeal, prudence, gentleness, and fortitude, and he never wasted a moment of time. After the death of the Venerable Michael in 1873, the electors, having carefully considered these qualities of mind, combined with the sanctity of his life, judged that there was no one more fitting than Servus Dei to whom they could entrust the supreme governance of the Congregation. How wisely and prudently their Master governed the religious family is evident from the fact that he was always confirmed in this office until his death, which he met piously on April 13th of the year of Our Lord 1897. With a reputation for sanctity, an informative process was completed by episcopal authority in Bayonne during the years 1935-1936, concerning this reputation and concerning the writings and obedience to the liturgical decrees of Urban VIII, which forbade the cult of Servus Dei. Meanwhile, five Cardinals, the Patriarch of Jerusalem, several Archbishops, Bishops, Abbots, superiors of religious congregations or institutes of both sexes, the Orator of the French Republic to the Holy See, and other distinguished men offered fervent prayers to the Most Blessed Father, asking him to sign the commission for the cause of Introduction. On May 19th, 1939, the Sacred Congregation of Rites issued a favorable decree regarding the writings.

[*Latin ed. p. 122*]

From the Acts of the Apostolic See - Official Commentary. At the instance of the Most Reverend Father Giulio Saubat, General Promoter of the Congregation of Priests of the Most Sacred Heart of Jesus, and with all due observances, in the Ordinary Session of the Holy Roman Church, held on January 23rd, the following Cardinal, Prefect and Proponent or Relator of the cause, proposed the following question for discussion: Whether a commission should be appointed for the introduction of the cause, and regarding this matter, he reported. Most Reverend and Venerable Fathers, after hearing the report, and after also receiving the written votes of the Official Prelates, as well as from the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, and after mature deliberation on all matters, it was deemed fitting to respond: Affirmative, namely: That the commission for the introduction of the cause should be signed. Furthermore, on the twenty-sixth day following, the same Cardinal Prefect presented a report to His Holiness Pope Pius XII. His Holiness, having approved the decree of the Sacred Congregation, deigned with his own hand to sign the commission for the introduction of the cause of the Servant of God, August Etchécopar. Given in Rome, on the 26th day of January, in the year of Our Lord 1945. 83 C. Cardinal SALOTTI, Archbishop, Prefect of the Supreme Tribunal of

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the Apostolic Signatura. A. Carinci, Secretary.

[*Latin ed. p. 123*]

VICARIATE OF THE CITY TRIBUNAL. EDITAL SUMMONS CONCERNING THE NULLITY OF MARRIAGE (LUNGARINI-CRESCENZO).

Since the actual place of residence of the Lady Ienovepha Crescenzo, daughter of Joachim and Catherine Russo, born in the town of "Piano di Sorrento," in the archdiocese of Sorrento, on December 16, 1923, is unknown, and she is a party to this cause, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Vicariate of the City (Rome, via della Pigna 13-a) on June 23, 1915, at half-past nine o'clock, to discuss the matter and, if necessary, to subscribe to the following: Whether there exists a cause for the nullity of the marriage in this case, based on the head of exclusion from the sacrament in the good man.

The ordinaries of the place, parish priests, priests, and all faithful who have knowledge of the aforementioned place of residence of the Lady Ienovepha Crescenzo, are obliged to ensure that she is informed of this edital summons.

Petrus Mattioli, Official.

From the Chancery of the Tribunal of the Vicariate of the City, April 14, 1945.

Augustinus Grego, Vice-Chancellor.

[*Latin ed. p. 124*]

Acts of the Apostolic See, 124th Session – Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, March 13, 1915, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Venerable Prelates Officials:

I. Discussed the introduction of the cause for beatification and canonization of the following Servants of God:

a) Luigi Balbiano, priest, cooperator vicar of Avigliana.

b) Filippo Jeningen, priest, professed member of the Society of Jesus.

II. Subsequently, they examined the report of the revisers of the writings of the following Servants of God:

a) Marcello Cardinal Spinola, Archbishop of Seville.

b) Leone Ignazio Mangin, of the Society of Jesus, and his companions, martyrs.

c) Antonio Maria Losito, priest, professed member of the Congregation of the Most Holy Redeemer.

Tuesday, April 10, 1945, in the Apostolic Palace at the Vatican, the Ordi-

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nary Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Venerable Prelates Officials examined the report of the theological revisers regarding the writings of the Servant of God, Damiano Giuseppe de Veuster, priest of the Congregation of the Sacred Hearts of Jesus and Mary and of the Perpetual Adoration of the Most Holy Sacrament.

They also discussed the validity of the processes of the following Servants of God:

a) Luigi Guanella, priest, founder of the Congregation of the Servants of Charity and of the Daughters of St. Mary of Providence.

b) Francesco di Paola Tarin, priest, professed member of the Society of Jesus.

c) Pio of St. Louis, cleric, professed member of the Congregation of the Passionists.

d) Elena Guerra, foundress of the Oblates of the Holy Spirit, known as the Sisters of St. Zita.

e) Maria Celina of the Presentation, professed nun of the Second Order of St. Francis.

Finally, they discussed the matter of the cult pertaining to the Servant of God, Maria Caterina Troiani of Santa Rosa da Viterbo, foundress of the Institute of the Franciscan Missionary Sisters of Egypt.

[*Latin ed. p. 125*]

From the Roman Curia Diary, Tuesday, April 24, 1945, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Most Holy and General Congregation of Rites was convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes:

a) Regarding the process for the beatification of the Venerable Servant of God, Mary Goretti, virgin.

b) Regarding the miracles proposed for the beatification of the Venerable Servant of God, Mary Teresa de Soubiran, foundress of the Congregation of Mary Help of Christians.

c) Regarding the virtues of the Venerable Servant of God, John Martin Moyë, priest of the Foreign Missions, foundress of the Congregation of the Sisters of Providence.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

March 28, 1945.

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The Eminent and Reverend Cardinal Carlo Salotti, Protector of the Portuguese Franciscan Hospitaller Sisters.

April 7.

The Eminent and Reverend Cardinal Frederick Tedeschini, Protector of the Institute of the Sisters of the Presentation (L'Aquila).

ASSISTANT TO THE HOLY SEE:

May 25, 1944.

His Excellency, Reverend Monsignor Vittorio Bièler, Bishop of Sion.

APOSTOLIC PROTHONOTARIES *ad instar participantium*:

December 26, 1944.

Monsignor Riccardo J. Haberlin, of the Archdiocese of Boston.

January 31, 1945.

Monsignor Alberto Serafini (Boma).

PRELATES OF HIS HOLINESS:

December 26, 1944.

Monsignor Alessio Francesco Maurath, of the diocese of Nashville.

Monsignor Bernard Doyle, of the diocese of La Crosse.

Monsignor Vittore J. Plecity, of the same diocese.

March 28.

Monsignor Daniele C. Riordan, of the Archdiocese of Boston.

Monsignor Michele J. Scanlan, of the same archdiocese.

Monsignor Daniele V. Leuehan, of the same archdiocese.

May 5.

Monsignor Hugo F. Blunt, of the same archdiocese.

[*Latin ed. p. 126*]

126 3 Acta Apostolicae Sedis - Official Commentary, January 1945. Monsignor Giacomo F. Kelly, of the same archdiocese. » Monsignor Giacomo H. Phalan, of the same archdiocese. » » Monsignor Patrizio J. Waters, of the same archdiocese. » » Monsignor Giorgio W. Leahy, of the same archdiocese. 4 » Monsignor Edmondo D. Daly, of the same archdiocese. S) » Monsignor Tommaso R. Reynolds, of the same archdiocese. » » » Monsignor Guglielmo Finigan, of the same archdiocese. Monsignor Giovanni J. O'Donnell, of the same archdiocese. cesi. -t Iir> » Monsignor Dorrance V. Foley, of the archdiocese of Dubuque. » » Monsignor Giuseppe J. Klott, of the same archdiocese. 26 » Monsignor Enrico Francesco Dugan, of the archdiocese of Indianapolis. » Monsignor Giacomo Michele Downey, of the same archdiocese. Monsignor Alberto

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Busald, of the same archdiocese. Monsignor Giovanni A. Butler, of the archdiocese of Boston. Monsignor Salvatore Cavallo, of the archdiocese of Naples. Monsignor Luca Polese, of the same archdiocese. » 19 » » Monsignor Raffaele Balsamo, of the same archdiocese. Monsignor Vincenzo Franzese, of the same archdiocese. February Monsignor Aurelio Fiorani (Rome). March Monsignor Vincenzo Majlasomma, of the archdiocese of Naples. HONORS With Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of the Pius: February 8, 1945. Upon His Excellency, Dr. Diómedes Arias Schreiber, Ambassador of Peru to the Holy See. The Commanderate of the Order of the Pius: March 12, 1945. Upon the Reverend Mr. Angelo Antonucci Lucidi, Exempt member of the Noble Guard of His Holiness. The Knighthood of the Order of the Pius: March 12, 1945. Upon Mr. Emanuele of the Marchi Paterno di Sessa, Noble Guard of His Holiness.

[*Latin ed. p. 127*]

From the Roman Curia Diary: The Order of St. Gregory the Great, civil class: January 29, 1945. To Mr. Teodoro Fècortzeseo, Plenipotentiary Minister, Counselor of the Legation of Rumehen to the Holy See. February 3. To Mr. Riccardo Lyon Cousiño, of the Archdiocese of Santiago del Cile. The Order of St. Gregory the Great, civil class: November 26, 1944. To Mr. Professor Carmelo Meli, of the Archdiocese of Florence. January 17, 1945. To Mr. Francesco A. O'Connor, of the Diocese of Dubuque. February 19. To Mr. Doctor Nicola Pulcini (Rome). February 24. To Mr. Doctor Zanobi Bigazzi, of the Diocese of Arezzo. March 16. To Mr. Knight Giuseppe Floridi (Rome). April 14. To Mr. Giovanni Lonappen Chakola, of the Diocese of Tri chur. March 15. To Mr. Enrico Rizo Patron, of the Archdiocese of Lima. The Order of St. Gregory the Great, military class: March 12, 1945. To Mr. Count Mario Fani-Ciotti, Cadet of the Noble Guard of His Holiness. The Knighthood of the Order of St. Gregory the Great, civil class: January 26, 1945. To Mr. Carlo L. Barry, of the Archdiocese of Indianapolis. To Mr. Tommaso D. Sheerin, of the same Archdiocese. To Mr. Giovanni A. Hillenbrand, of the same Archdiocese. The Order of St. Sylvester the Pope, with insignia: March 14, 1945. To Mr. Doctor Giuseppe Eduardo Vaz Sarafana, First Secretary of the Embassy of Portugal to the Holy See. The Order of St. Sylvester the Pope: November 26, 1944. To Mr. Knight Silvio Cava, of the Diocese of Castellammare di Stabia. February 5, 1945. To Mr. Giuseppe Giovannola (Rome). March 8. To Mr. Alfonso De Angelis, of the Diocese of Avellino. March 14. To Mr. Manuel Bello, Second Secretary of the Embassy of Portugal to the Holy See. March 26. To Mr. Remo Baiocchi (Rome). March 27. To Mr. Ugo Bizzarro (Rome). March 28.

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To Mr. Amedeo Placido Rotella (Rome).

[*Latin ed. p. 128*]

Acts of the Apostolic See - 128, Official Commentary. The Knighthood of the Order of St. Sylvester, Pope: February 24, 1945. To the Reverend Doctor Giuseppe Fracassi, of the diocese of Arezzo. March 23: To the Reverend Paolo D'Avoli, of the diocese of Anagni. April 17: To the Reverend Mario Santurri (Rome). April 20: To the Reverend Tommaso Berini (Rome).

NECROLOGY

June 14, December 10, 1944. Most Reverend Angelo Maria Perez y Cecilia, Archbishop titular of Neopatrasso.

Most Reverend Eugenio Massi, Bishop titular of Joppe, Apostolic Vicar of Hankow.

January 9, February 22, 1945. Most Reverend Saturnino Peri, Bishop titular of Ancusa. Michele Bubnic, Bishop of Rosnavia.

March 1: Most Reverend Michele Sheehan, Archbishop titular of Germia.

March 3: Most Reverend Giovanni Maria Cessou, Bishop titular of Verinopoli, Apostolic Vicar of Lomé. Most Reverend Paolo Pietro Rhode, Bishop of Green Bay.

Most Reverend Nicolao Milone, Bishop of Alexandria.

Most Reverend Giuseppe Lojacono, Archbishop titular of Apro.

Most Reverend David Keane, Bishop of Limerick.

Most Reverend Valentino Cornelias y Santamaria, Bishop of Solsona.

Most Reverend Leone Durand, Bishop of Orano.

Most Reverend Nicola Tijerino y Loaiciga, Bishop of León in Nicaragua.

Most Reverend Enrico M'ourao, Bishop of Cafelandia.

Most Reverend Justiniano Giorgio Serbdi, Archbishop of Strigonia.

April: Most Reverend Augusto Hermann, Bishop titular of Bubasti, Apostolic Vicar of Volta Inferiore.

Most Reverend Giacomo Paolo McCloskey, Bishop of Jaro.

[*Latin ed. p. 129*]

Year XXXVII, May 21, 1945 (Series II, Vol. XH) - No. 5. OFFICIAL COMMENTARY ON THE ACTS OF POPE PIUS XII. A RADIO ADDRESS FROM THE SUPREME PONTIFF GIVEN TO THE ENTIRE WORLD ON MAY 9, 1945. Finally, this war has ended, which, for almost six years, has held Europe in the grip of the most atrocious sufferings and the most bitter sorrows. A cry of humble and fervent gratitude springs from the depths of Our heart towards "the Father of mercies and the God of all consolation." But Our hymn of thanksgiving is accompanied by a suppliant prayer to implore from the omnipotence and goodness of God the just end of the bloody conflicts, even in the Far East. Kneeling in spirit before the tombs,

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the ravines, and the blood-red battlefields, where the countless remains of those who have fallen as victims of the fighting or of inhuman massacres, of hunger or misery, rest, We commend them all in Our prayers, and especially in the celebration of the Holy Sacrifice, to the merciful love of Jesus Christ, their Savior and their Judge. And it seems to Us that those who have fallen admonish the survivors of this immense scourge and say to them: "Rise from our bones and from our graves and from the earth, where we have been cast like grains of wheat, and become the shapers and architects of a new and better Europe, of a new and better universe, founded on filial fear of God, on fidelity to His holy commandments, on respect for human dignity, on the sacred principle of the equality of [1 & 2 Corinthians, 1:3]."

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Official Commentary, rights for all peoples and all states, great and small, weak and strong. War has accumulated a whole chaos of ruins, material and moral ruins, such as mankind has never known throughout its history. It is now a matter of rebuilding the world. As the first element of this restoration, We yearn to see, after so long a wait, the prompt and rapid return, as far as circumstances permit, of prisoners, internees, combatants and civilians, to their domestic hearths, to their spouses, to their children, to their noble works of peace. To all, We say: Do not let your energy be bent, nor your courage be disheartened; dedicate yourselves ardently to the work of reconstruction, supported by a firm faith in divine Providence. Set to work, each in his place, resolutely and tenaciously, with hearts animated by a generous, indestructible love for one's neighbor. It is certainly arduous, but it is also a holy undertaking that awaits you to repair the immediate and disastrous effects of the war: we mean the disruption of public order, poverty and famine, the licentiousness and barbarization of morals, the indiscipline of youth. In this way, little by little, you will prepare for your cities and villages, your provinces and your homelands, a more acceptable fate and the vigor of a renewed blood. With death banished from the land, the sea, and the sky, and with the lives of men, creatures of God, now secured from the ravages of war, and with what remains to them of private and public possessions, men can now open their minds and hearts to the building of peace. If we restrict ourselves to considering Europe, we are already faced with gigantic problems and difficulties, which must be overcome if a true and lasting peace is to be paved the way. For it cannot flourish and prosper except in an atmosphere of secure justice and perfect loyalty, combined with mutual trust, understanding, and benevolence. War has aroused discord, distrust, and hatred everywhere. Therefore, if the world wants to regain peace, falsehood and resentment must disappear, and in their place, truth and charity must reign supreme. Therefore, above all, we earnestly implore God, the God of love,

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to fulfill His promise made through the mouth of the prophet Ezekiel: "I will give them one heart, and a new spirit I will put into them; and I will take away the stony heart out of their flesh, and give them a heart of flesh, that they may walk in my commandments, and keep my judgments, and do them."

[*Latin ed. p. 131*]

"Acta Pii Pontificis XII: ut haec sint memoriae populi mei, et ego sit eorum Deus." 2. Ut Dominus dignetur suscitare hoc novum spiritum, suum spiritum, in populis, et praesertim in cordibus illorum, a quibus cura est stabilire futuram pacem! Tunc, et tunc solum, mundus resuscitatus evitabit reditum terribilis flagelli, et regnabit vera, stabilis et universalis fraternitas, et illa pax, quae a Christo etiam in terra promittitur, ad eos qui in lege eius amoris crediderint et speraverint.

CONSTITUTIONES APOSTOLICAE I

DE DUOBUS EPISCOPIS QUI PIUS SERVUS AD EPISCOPALI CONSECRATIONI ADSUNT

EPISCOPUS SERVORUM PERPETUAM REI DEI MEMORIAM

Est Episcopus Minister Consecrationis Episcopalis, et ad validitatem huius Consecrationis sufficiens est unus solus Episcopus, qui cum debita intentione mentis rituales essentiales perficiat, extra omne dubium, et diuturna praxi comprobatum.

Tamen, ab antiquis temporibus Ecclesiae, plures Episcopi ad hujusmodi Consecrationem adstiterunt, et nostra quoque aetate, "Pontificalis Romani" auctoritate praescribitur, ut duo alii Episcopi ad Consecrationem adsint, quamvis in peculiaribus rerum adiunctis dispensatio ab instituto veteri concedatur, si Adsistentes haberi nequeant.

Utrum vero qui adsunt Episcopi cooperatores et consecratores sint, an testes dumtaxat Consecrationis, non omnibus satis exploratum est, eo vel magis quod "Pontificalis Romani" Rubricae, ubi de precibus recitandis agunt, saepe unum Consecratorem singulari numero innuunt, et manifeste non constat Rubricae praescriptionem, quae initio stat ante Examen Electi — adsistentes videlicet Episcopos submissa voce dicere debere quaecumque dixerit Consecrator — ad universum pertinere totius Consecrationis ritum.

Exinde fit ut alicubi Episcopi adsistentes verbis "Pontificalis Romani" inhaerentes, prolatis verbis "Accipe Spiritum Sanctum" dum caput Electi cum Consecratore tangunt, postea ea quae sequuntur non pronuntient; alicubi vero, ut in Urbe, Episcopi non tantum praefata verba, sed submissa

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voce orationem quoque "Propitiare" cum se.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - An Official Commentary, including a preface, and also presenting everything and each individual thing that the Celebrant recites or sings from the beginning to the end of the sacred rite. Having carefully considered all of these things, moved by the intention that the bishops, who are elected for the episcopacy and are present at the Consecration, may be provided for in their office and ministry, and that in both the City [Romani] and in other parts of the world, a single and identical method of acting may always be maintained in this matter, by the fullness of the power of the Apostolic See, We declare, decree, and establish the following: Although for the validity of the Episcopal Consecration only one bishop is required, and this one suffices when he performs the essential rites, nevertheless, two bishops, who, according to the ancient institution, and according to the prescriptions of the "Pontificale Romani," are present at the Consecration, must, together with the same Celebrant, and the Celebrants who are thereby made, and who are henceforth to be

called Consecrators, not only touch the head of the Elect with both hands, saying "Receive the Holy Spirit," but also, at the opportune time for the conferring of the Episcopal Consecration, together with the bishop who is celebrating, recite the prayer "Propitiare" with the entire following Preface, and also, throughout the entire rite, read aloud in a low voice everything that the Celebrant reads or sings, except for the prayers prescribed for the blessing of the pontifical vestments, which are to be imposed during the Consecration rite itself. And We command that all that We have declared, decreed, and established in these letters remain valid and firm by Our authority, notwithstanding any objections, even those particularly worthy of mention; and therefore, We will and decree that, according to the prescriptions given in the "Pontificale Romani," it be appropriately reformed. To no one shall it be permitted to infringe or contradict this declaration, decree, statute, and Our will; and if anyone should presume to attempt such a thing with rash audacity, let him know that he will incur the wrath of the Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-four, on the thirty-first day of the month of November, on the feast of St. Andrew the Apostle, in the sixth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 133*]

133 Acta Pii PP. XII II PIAUHYENSIS (PARNAÏBENSIS, OEIRENSIS) From the territory of the Diocese of Piauhy, two parts are separated, from which two new dioceses are established: the "Parnaibensis" and the "Oeirensis." Furthermore, it is decreed that the Diocese of Piauhy, with a changed name, shall henceforth be called "Teresina."

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PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event, for the good and health of the Lord's flock, and in order to better provide for its governance, the Apostolic See is accustomed to divide dioceses that are too extensive in territory and to establish other dioceses from them, entrusting them to other prelates. Therefore, we readily accepted the petitions of the venerable Brother Severino Vieira de Mello, Bishop of Piauhy, who, desiring to better provide for the salvation of souls, requested from Us that more parishes be separated from his extensive diocese and that two other dioceses be established from them. Wherefore, after consultation with our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, with the support of the venerable Brother Benedict Aloisi Masella, titular Archbishop of Caesarea in Mauritania and Apostolic Nuncio to the Republic of Brazil, and after providing what was lacking, and with the consent of those whose interests were involved, after mature deliberation and with certain knowledge, by the fullness of Our Apostolic authority, we separate two parts from the territory of the Diocese of Piauhy, one of which comprises nine parishes, namely: Parnaiba, Luiz Gorreia, Barros, Burity dos Lopes, Petro Secundo, Periperi, Piracuruca, Porto Alegre; the other comprises eight parishes, namely: Cínio, Paulista, Picos, Floriano, Jerumenha, and BataTha, and Oeiras, Jaicos, and Patro Simplicio Mendes. From these parts of the territory of the Diocese of Piauhy that have been separated, we establish and constitute two new dioceses; one of which, from the city of Parnaiba, in which we establish the episcopal see, we decree to be called the "Parnaibensis"; and we designate the episcopal chair in the parish church, dedicated in honor of Our Lady, Mother of Divine Grace, which is located in that same city, so that it may be raised to the rank and dignity of a cathedral church. The other part we also establish and constitute as a new diocese, which we wish to be called the "Oeirensis," from the city of Oeiras, in which we establish the episcopal see.

[*Latin ed. p. 134*]

334 Acta Apostolicae Sedis - Official Commentary, dedicated to the honor of Our Lady of Victory, which is present there, in which the Bishop will have his cathedral, we raise up the cathedral church and its dignity. Furthermore, we grant to the newly erected cathedral churches and, for the time being, to the Bishops of Parnaíba and Oeiras, all rights, honors, insignia, and privileges, with which other cathedral churches and their prelates throughout the world rightfully possess; and we likewise subject them to the same burdens and obligations with which others are bound. Moreover, we constitute these new suffragan dioceses under the metropolitan Church of St. Lewis in Maragnano, and we place their Bishops under the jurisdiction of this Metropolitan Archbishop. Since

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the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in these new dioceses, we grant that, in the meantime, diocesan Consultors be chosen and employed to serve in place of the Canons, in accordance with the law. We also command that, as soon as it is possible, at least a small seminary be established in each diocese, according to the prescriptions of the Code and the norms issued by the Holy Congregation for Seminaries and Universities; and that each diocese, at its own expense, send two, or at least one, chosen young men to the Pontifical College of Brazil in Rome, without interruption, so that they may be formed under the eyes of the Roman Pontiff in the hope of the Church. Regarding the governance and administration of these dioceses, the election of a Capitular Vicar in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that what the sacred canons prescribe be observed. Furthermore, with regard to the clergy in particular, we decree that, as soon as these Letters are demanded for execution, the clergy of the Church are to be considered as belonging to the territory in which they legitimately reside. We also decree that the episcopal sees of these dioceses be established with revenues and offerings, which are customarily provided by the faithful, for whose benefit the dioceses themselves have been established, in addition to those that have already been collected for this purpose. We also wish that the documents and records pertaining to the newly established dioceses and their clergy and faithful be transferred, as soon as it can be done, from the Chancery of the Diocese of Piauí to the Chancelleries of the new dioceses, so that they may be diligently preserved in their own archives. Finally, we decree that, since the Diocese of Piauí, having undergone divisions from its territory, no longer encompasses the entire State of Piauí, it shall henceforth be called Teresina, from the city of Teresina, in which the episcopal see has been established since the erection of the diocese and remains at the present time. For all of these matters, we command that they be carried out by the venerable Brother Benedict Aloisi Masella, whom we mentioned above, the Apostolic Nuncio to the Republic of Brazil.

[*Latin ed. p. 135*]

135 The acts of Pope Pius XII, We delegate to him, and grant him the necessary and appropriate powers, including the power to delegate, in order to achieve the aforementioned purpose, any man established in ecclesiastical dignity, and We impose upon him the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the executed acts. Furthermore, these Letters and everything contained therein, even concerning those who are present, or who may believe they have an interest, even if they are worthy of specific and individual mention, who have not been heard or who have not consented to the foregoing, shall

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never be deemed to be subject to any flaw of surreptitiousness or fraud, or of nullity or intention, or by any other, even substantial and unforeseen, defect, and they shall not be impugned or brought into controversy, but they shall, as made and issued with full knowledge and authority, always remain valid and shall have and obtain their full and complete effect, and they must be inviolably observed by all to whom they apply, and, if anyone, with any authority, knowingly or unknowingly, should attempt to violate them, We will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Constitutions and Apostolic Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and other contrary provisions, even those worthy of special mention, to all of which We hereby derogate. Finally, We wish that to copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a man established in ecclesiastical dignity, the same full faith shall be given as would be given to these present Letters if they were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-fourth, on the sixteenth day of December, in the sixth year of Our Pontificate. For the Holy Roman Church: I. Card. GRANITO DI BELMONTE, Dean. S. Fr. RAPHAEL C. Card. ROSSI. Collegio S. Carolus Respighi, Franciscus H. in Cane. Ap., vol. LXIX, n. / 0. t — Al. Consistorialis. Protonotary Ferretti, Loco £g Plumbi. Reg. C. Trussardi, Apostolic Secretary. Protonotary Apostolic.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Official Commentary III. The diocese of HUANUCENSIS (HUANCAYENSIS) is separated from the territory of the diocese of HUANUCENSIS, and a new diocese, henceforth called "HUANCAYENSIS," is established, as a suffragan of the Metropolitan Church of Rome. It appears that, in order to preserve the perpetual memory of the supreme office of the Roman Pontiff, which has been divinely entrusted to him, it is also necessary that, if any diocese is excessively large in territory, a portion thereof be separated, in order to promote the greater benefit of the Lord's flock, so that it may be constituted as a new diocese. Bearing these things in mind, We, having received the favorable opinion of the venerable Brothers Franciscus Berroa, Bishop of Huanuco, and Fernando Cento, titular Archbishop of Seleucia Pieria and Apostolic Nuncio to the Republic of Peru, have gladly accepted the petitions presented to us concerning

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the division of the diocese of Huanuco and the establishment of a new one. Therefore, with the consent of those whose interests may be involved, and after mature deliberation and certain knowledge, by the fullness of Our apostolic authority, We separate the civil province, commonly called Juran, from the diocese of Huanuco, as it is recently defined, and from this territory thus separated, We establish and constitute a new diocese, which, because of the city of Huancayo located therein, We decree shall be called "Huancayensem." Therefore, the boundaries of the diocese of Huanuco shall henceforth be within the civil provinces of Huánuco and Cerro de Pasco. We establish the seat and the cathedral of the Bishop in the aforementioned city of Huancayo, and We grant to it all rights and privileges, with which other episcopal sees throughout the world are adorned. We elevate the parish church dedicated to the Most Holy Trinity, located in that city, to the rank and dignity of a cathedral, and We bestow upon it honors, privileges, and rights in accordance with the law; and for the time being, We grant to the Bishops of Huancayo the rights, honors, and privileges to which other prelates are accustomed, and We subject them to the same burdens and obligations to which other prelates are bound. This new diocese is a suffragan of the metropolitan...

[*Latin ed. p. 137*]

Acta Pii PP. XII 137: We establish the suffragan diocese of Lima and, for the time being, we subject its bishops to the jurisdiction of the Metropolitan Archbishop of Lima. However, with regard to the governance, administration, the office of Capitular Vicar, the election [of a bishop], and other similar rights and duties, we command that the prescriptions of the sacred canons be observed. Furthermore, in order to increase the dignity and usefulness of the same diocese, we decree that a Cathedral Chapter be established according to the norms to be set forth in other Apostolic Letters, and with due regard to the favors granted by the Apostolic Constitution *Praeclara inter*, issued by Our Predecessor, Pope Pius IX, of blessed memory, on the fifth day of March, in the year of Our Lord one thousand eight hundred and seventy-five. As long as the diocese lacks this canonical senate, we grant that diocesan Consultors be chosen and employed to handle legal matters. Moreover, we command that, as soon as it is permissible, a small seminary be established in accordance with the norms of the Code of Canon Law and according to the prescriptions of the Sacred Congregation for Seminaries and Universities; and that from it, two chosen young men, or at least one, be sent, without interruption, to the Pontifical College of North America in the City [Rome], so that there, under the watchful eye of the Roman Pontiff, they may be formed for the benefit of the Church. Furthermore, we decree that a bishop's table for the curia be established, supported by revenues and the offerings of the faithful, as well as by the endowment assigned by the Peruvian Government. With regard to the clergy,

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we decree that as soon as the present Letters are demanded for execution, the clergy legitimately residing in this new Huancayo diocese shall remain assigned to it. Finally, we decree that the documents and records pertaining to the new diocese and its clergy and faithful be transferred from the episcopal chancery of the diocese of Huánuco to the chancery of the Huancayo diocese, where they shall be religiously preserved, as soon as possible. For all of the matters above, as they have been disposed and established, we entrust the execution to the Most Reverend Brother Fernando Cento, whom We have previously mentioned as Our Nuncio to the Republic of Peru, and We grant him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, for the purpose in question, and We impose upon him the duty of transmitting to the Sacred Congregation Consistorial, as soon as it can be done, an authentic copy of the executed acts. These present Letters and all that they contain, even concerning those who may be interested, or who may presume to have an interest, even if they are worthy of specific and individual mention, and who have not been heard or have not agreed to the foregoing, shall never be deemed to be subject to any flaw or defect of surreptitiousness or fraud, or of nullity or intention, or by any other means, even if substantial and unforeseen.

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis – These [documents] can be called into question in a controversy, but We declare and ordain that they, as if made and issued with certain knowledge and the fullness of authority, shall always remain valid, and shall have and obtain their full and complete effects, and that they must be inviolably observed by all to whom they pertain; and, if, by anyone, with or without knowledge, and by any authority, anything should happen to be attempted against these, We will and decree that it shall be entirely null and void. Notwithstanding, however, the rules in synodal, published, provincial, general, or special universal Constitutions and Councils, Apostolic Ordinances, and any other dispositions of Our Predecessors, the Roman Pontiffs, and other contrary things, even those worthy of special mention, to all of which We derogate by the present [decree]. Finally, We wish that these Letters, whether transcribed or excerpted, even printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, shall be given the very same credence as if they themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hun-

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dred and forty-fourth, on the twenty-ninth day of the month of December, in the sixth year of Our Pontificate. For the Holy Roman Church, I. Card. GRANITO DI BELMONTE, Chancellor. Decanus S. Fr. RAPHAELC. Card. ROSSI. Collegium S. Alfridus Vitali, Franciscus H. Protonotarius Ferretti, Loco ffi Plumbi Reg. in Conc. Ap., vol. LXIX, n. 24- — Al. C. Trussardi. Consistorialis a Secretis Apostolicus. Protonotarius Apostolicus.

[*Latin ed. p. 139*]

Acta Pii PP. XII 139 IV. "AYACUQUENSIS" (HUANCAVELICENSIS). A portion of the territory of the Diocese of Ayacucho is separated from it, from which the new Diocese of Huancavelica is erected. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of those things which appear to contribute greatly to the spiritual good of the Christian faithful and to render their governance easier, we strive to accomplish them, fulfilling the supreme office which we hold. Therefore, since we have been asked to separate a portion of the territory of the Diocese of Ayacucho, or Huamanga, and to erect a new diocese from it, we, with the favorable consent of the venerable Brother Victor Alvarez, Bishop of Ayacucho, and with the support of the venerable Brother Fernando Cento, titular Archbishop of Seleucia Pieria and Apostolic Nuncio in the Republic of Peru, considering this matter with a view to the salvation of souls, and with God's favor, we have readily agreed to the prayers offered to us. Therefore, to the extent that it is necessary, and with the consent of all those who may be concerned, after mature deliberation and with certain knowledge, by the fullness of our apostolic power, we separate a territory from the Diocese of Ayacucho, encompassing the civil province commonly called Huancavelica, and from it we erect and establish a new diocese, to be called the "Diocese of Huancavelica," which shall have the same boundaries as the aforementioned civil province, as defined by the State of Peru, in which there already flourish twenty-eight parishes. We establish the episcopal see of this new diocese of Huancavelica in the city of Huancavelica, from which the diocese derives its name, and therefore, we adorn it with the title of episcopal city, with the rights and privileges with which other episcopal sees are rightfully endowed. Furthermore, we elevate the parish church, dedicated in honor of Saint Anthony of Padua, which is located there, to the rank and dignity of a cathedral church, and we grant to it and to its Prefect for the time being all rights, insignia, and privileges, and we appoint its officials; and we bind all other cathedral churches and their prelates equally to the same burdens and obligations to which others are bound. Moreover, we place this new Diocese of Huancavelica under the metropolitan Church of Lima.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Commentarium. We establish a suffragan

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see and subject its bishops, for the time being, to the metropolitan Archbishop of Lima. However, concerning the governance, administration, the Vicariate Capitular, the election, and other similar rights and duties of the diocese, we command that those things be observed which the sacred canons prescribe. Furthermore, to increase the dignity of this diocese, we decree that a Cathedral Chapter be established according to the norms set forth in other Apostolic Letters, paying particular attention to the provisions of the Apostolic Constitution *Praeclara inter fel.*, issued by Our Predecessor, Pope Pius IX, on the fifth day of March, in the year one thousand eight hundred and seventy-five. Until this diocese possesses this canonical senate, we grant that, for the time being, a group of diocesan Consultors be chosen and applied according to the norms of law. Moreover, we decree that, as soon as it is possible, at least a small seminary be established in the new diocese, according to the prescriptions of the Code of Canon Law and the Sacred Congregation for Seminaries and Universities; and that two chosen young men, or at least one, be sent from it, without interruption, to the Pontifical College of North America in the City, so that, under Our watchful eye, they may be formed for the hope of the Church. Furthermore, we decree that a bishop's table be established, which the Peruvian Government will assign, in addition to the emoluments of the Curia and other offerings of the faithful, for the benefit of which the diocese itself was established. As for the clergy, we decree that as soon as these Letters of Ours are demanded for execution, the clergy residing within the territory of the new diocese shall be considered to be assigned to that diocese. Finally, we command that the documents and acts pertaining to the new Huancavélica diocese and its clergy and faithful be delivered, as soon as possible, from the Episcopal Chancery of the Curia of Ayacucho to the new diocese, so that they may be religiously preserved in this archive. For all of the above, as has been established and decreed, we entrust the execution to the venerable Brother Fernando Cento, whom We mentioned above, Our Nuncio in the Republic of Peru, and We grant him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, for the purpose in question; and We impose upon him the duty of transmitting to the Sacred Congregation Consistorial, as soon as it is permissible, an authentic copy of the acts of the execution completed. These present Letters and everything contained therein, even if anyone among those present, or anyone who believes that their interests are involved, even if they are worthy of specific and individual mention, have not been heard or have not agreed to the foregoing, shall never be subject to any flaw or objection of deception or prevarication, or of nullity or intention, or by any

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other means, whether substantial or unforeseen.

[*Latin ed. p. 141*]

141 The acts of Pope Pius XII can be challenged or brought into dispute, but We declare and decree that these acts, having been made and issued with full knowledge and authority, shall always remain valid and shall have their full and complete effect, and must be inviolably observed by all to whom they apply, and that if, by anyone, with or without knowledge, and by any authority, anything should happen to contravene these, they shall be entirely null and void. Nevertheless, this shall not prejudice the rules established in synodal, provincial, general, and universal councils, in general or special constitutions and apostolic ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, which are worthy of special mention, to all of which We derogate by the present decree. Finally, We wish that copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity, shall be given the same full faith as if the original documents themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of division, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-fourth, on the twelfth day of December, in the sixth year of Our pontificate. For the Holy Roman Church: I. Card. GRANITO DI BELMONTE, Dean. 8. Fr. RAPHAEL C. Card. ROSSI. Alfridus Vitali, Franciscus H. Protoprotary. Ferretti, *Loco & Plumbi lieg, in Cane. Ap., vol. LXIX, n. 21, — Al. C. Trussaxdi. Consistorialis a Secretis Apostolicus. Protonotary Apostolicus.

[*Latin ed. p. 142*]

Acta Apostolicae Sedis — Official Commentary V. AREQUIPA (TACNA) A PORTION OF THE TERRITORY OF THE ARCHDIOCESE OF AREQUIPA IS SEPARATED, FROM WHICH A NEW DIOCESE, "TACNA," IS ESTABLISHED, WHICH IS SUFFRAGAN TO THE ARCHDIOCESE OF AREQUIPA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION: The Roman Pontiffs have nothing more ancient or important than this: that, in the vast expanse of land and sea, the Catholic faith may increase daily, and that the exercise of pastoral governance may be facilitated, by dividing, as the circumstances and times require, dioceses that are too large for one, even the most vigilant, Bishop to govern without difficulty, so that, with an increased number of Pastors, better provision may be made for the good of the

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Lord's flock. Having these things in mind, We have gladly accepted the petitions presented to Us concerning the archdiocese of Arequipa, for the purpose of separating a portion of its territory, so that a new diocese may be established. Therefore, with the venerable Brother Mariano Holguín, Archbishop of Arequipa, having given his consent, and with the support of the venerable Brother Fernando Cento, titular Archbishop of Seleucia Pieria and Apostolic Nuncio in the Republic of Peru, and, if necessary, with the consent of others who may be involved or who may presume to have an interest, after mature deliberation and with full knowledge, by the fullness of Our Apostolic authority, We separate the civil provinces of Tacna and Moquegua from the archdiocese of Arequipa, and from this detached territory We establish and constitute a new diocese, which We decree shall be called "Tacna," and We establish it as suffragan to the metropolitan Church of Arequipa, and We place it and its Bishops, for the time being, under the jurisdiction of the Metropolitan Archbishop of Arequipa. We establish the seat and the episcopal chair of this new diocese of Tacna in the city of Tacna, which is the principal city in its territory, and We designate it with the title of the episcopal see, and We adorn it with rights and privileges, with which all other episcopal sees are rightfully endowed throughout the world. Until the laudable project is completed, We grant the dignity and privileges to that cathedral parish church, dedicated to God in honor of the holy Apostle Peter, Prince of the Apostles, and We adorn the Bishops of Tacna with the rights, insignia, and privileges with which other Bishops are adorned, and We subject them equally to the burdens and obligations with which others are bound.

[*Latin ed. p. 143*]

Acta Pii PP. XII 143. With regard to the governance and administration of the diocese, We command that the Vicars Capitular, when the see is vacant, observe the election and other rights and duties prescribed by the sacred canons. Furthermore, to enhance the dignity of this Tacna diocese, We establish a chapter of canons in the cathedral church, for which purpose other Apostolic Letters will be issued, taking into account the provisions of the Apostolic Constitution *Praeclara inter*, issued by Our Predecessor, Pope Pius IX, on the fifth of March, in the year of Our Lord one thousand eight hundred and seventy-five. In the meantime, We decree that a group of diocesan consultors be chosen and utilized to provide guidance in accordance with the law. We further decree that, in accordance with the norms and prescriptions of the Code of Canon Law and the Sacred Congregation for Seminaries and Universities, a small seminary should be established as soon as possible, from which two chosen young men, or at least one, should be sent to the Pontifical College of North America in the City, without interruption, so that they may be formed under the watchful eye of the Roman Pontiff in the hope of the Church. The episcopal curia's emolu-

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ments, the offerings of the faithful, and the funds assigned by the Peruvian Government constitute the sustenance. We also decree that as soon as these Our Letters are demanded for execution, the clergy legitimately residing in the new Tacna diocese shall remain assigned to it. Finally, We command that all documents and records pertaining to this new diocese and its clergy and faithful be delivered by the archiepiscopal curia of Arequipa to the chancery of the new Tacna diocese as soon as possible, so that they may be religiously preserved in this archive. For all the matters above, as they have been ordered and established, We delegate the venerable Brother Fernando Cento, Our Nuncio in the Republic of Peru, whom We mentioned above, and We grant him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, in order to achieve the purpose in question, and We impose upon him the duty of transmitting to the Sacred Congregation Consistorial, as soon as it is permissible, an authentic copy of the acts of execution. These present Letters and all that they contain, even if any person, or anyone who believes that their interests are at stake, even if they are worthy of specific and individual mention, have not been heard or have not agreed to the foregoing, shall never be deemed to be subject to any flaw or objection, or to any nullity or intention of Our own, or to any other defect, whether substantial or unforeseen, and shall always be considered valid and effective, and shall have their full and complete effect and shall be inviolably observed by all to whom they apply.

[*Latin ed. p. 144*]

1.44 Acta Apostolicae Sedis - We wish and decree that any commentary on these matters, whether by anyone, by any authority, knowingly or unknowingly, should be entirely null and void, and that it shall be so; notwithstanding the rules established in synodal, provincial, general, and universal councils, in general or special Constitutions and Ordinances of the Apostles, and in any other dispositions of the Roman Pontiffs, Our Predecessors, and in all other contrary matters, even those worthy of special mention, to all of which We hereby derogate with these present enactments. Finally, We wish that to the transcripts or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity, the same faith shall be given as would be given to these present documents if they were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on

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the twelfth day of December, in the sixth year of Our Pontificate. For the Holy Roman Church, I. Card. GRANITO DI BELMONTE, Chancellor. S. Fr. RAPHAELC. Card. ROSSI, Dean. 8. Vincentius Bianchi Cagliesi, Alfridus Vitali, vol. 25. Protonotary of the Sacred Consistory, Protonotary of Apostolic Secrets. Apostolic. In place of SB Plumbi Reg. in Cam. Ap., LXIX, n. — Al. Trussardi.

LETTERS I TO THE MOST EXCELLENT FATHER, DOM BENEDICT ALOISI MASELLA, ARCHBISHOP TIT. CAESARIENSEM IN MAURETANIA, APOSTOLIC NUNTIUS IN BRASILIA, CELEBRATING THE TWENTY-FIFTH YEAR OF HIS EPISCOPATE.

PIUS PP. XII

Venerable Brother, greetings and Apostolic Benediction.

We have received with great pleasure the news that you are about to complete your fifth and twenty-fifth years since the beginning of your episcopate. Indeed, this auspicious anniversary of your consecration...

[*Latin ed. p. 145*]

The Acts of Pope Pius XII, number 145, presents to us a most opportune occasion to publicly declare the esteem and affection we hold for you. Indeed, you have consistently and fruitfully devoted yourself to this Apostolic See, especially in the discharge of the office of Apostolic Nuncio to the Holy See, first in the Republic of Chile, and then in the most noble Brazil. Therefore, Venerable Brother, having found a fitting opportunity, we heartily congratulate you on your long service to the good of the Church, and, with prayer offered to God, we wish that you may abundantly enjoy heavenly gifts and consolations. Furthermore, that the commemoration of this sacred event may lead to greater spiritual progress, we grant you, at your request, the faculty to, on a day you shall determine, after the sacred pontifical rite has been performed, and in the presence of the faithful, bestow, in our name and with our authority, a plenary indulgence upon them, to be obtained under the usual conditions of the Church. May the Apostolic Blessing, which is the harbinger of divine graces and a witness to our particular affection, be for you, Venerable Brother, and for your companions in labor, your relatives and friends, a most loving blessing in the Lord. Given in Rome, at St. Peter's, on the sixth day of the month of December, in the year 1944, in the sixth year of our pontificate. PIUS PP. XII.

TO THE MOST EXCELLENT D. ANGEL ROTTA, ARCHBISHOP OF TITULAR SEE, APOSTOLIC NUNTIO IN HUNGARY, WHO IS HAPPILY CELEBRATING FIFTY YEARS OF PRIESTHOOD.

PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing.

Amidst the grievous and harsh calamities of this most terrible war, you are now completing the fiftieth year since the beginning of your priesthood.

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We do not allow the commemoration of this sacred event to pass without giving you a public and clear testimony of our benevolence through these letters. From the very moment you began to offer the salutary sacrifice to God, you have diligently fulfilled the excellent duties entrusted to you in the prime of your youth, especially by teaching theological disciplines in the seminary of the Milanese clergy, and then by directing and governing the sacred youth in the Lombard College here in Rome. After you were raised to the archiepiscopal honor, first as Apostolic Delegate in Central America, and then as Apostolic Delegate to the Turks...

[*Latin ed. p. 146*]

Acts of the Apostolic See - Commentary 146. Officially, you have diligently and usefully served as a representative of the Roman Pontiff, and still do so, even as a Nuncio in Hungary. Therefore, Venerable Brother, we greatly congratulate you on the sacred office which you have so diligently and for so long performed for the benefit of the Church, and we earnestly pray that you may abundantly enjoy heavenly gifts and consolations, especially in these difficult times. And so that the celebration of this happy event may be turned to a greater benefit for souls, we grant you, at your discretion, the power to, on the day you choose, after the Sacred pontifical rite has been performed, bless the faithful in our name and with our authority, offering them a plenary indulgence for the benefit of the Church. May the Apostolic Blessing, which we impart to you, Venerable Brother, and to your colleagues in labor, as well as to your relatives and friends, be a witness to the heavenly conciliation of duties and the foremost announcement of our charity. Given in Rome, at Saint Peter's, on the thirty-first day of the month of January, in the year 1945, in the sixth year of our pontificate. PIUS PP. XII.

ADDRESS. The Supreme Pontiff, on May 10th, 1945, in noble words, to the Most Excellent James Maritain, who was presented with public letters with extraordinary powers as the representative of France, responded with these words: "Monsieur l'Ambassadeur, We have received with great satisfaction the desire expressed by Monsieur le Général de Gaulle, President of the Provisional Government of the French Republic, 'not to allow any interruption in the happy relations that unite France and the Holy See.' The mission entrusted to you to continue these relations begins at a troubled time, in the midst of one of those crises that precede the decisive hours of history. Certainly, we must all rejoice to see ourselves arrived in Europe at the end of a war of titans for which the peoples have sacrificed to the highest degree their physical and moral energies. But we still feel far from the serene atmosphere in which not only the liquidation of the conflict should take place in the economic and political sphere, but also the new organization of the world, and especially far from the 'tranquility'

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of minds."

[*Latin ed. p. 147*]

Wherefore, humanity awaits, after the storm, a wise and just peace, as the fruit of its efforts and labors. The role that falls to France in establishing a peaceful order—both for the European continent and for the great community of nations—is too essential, too precious, for Us not to ardently desire to see her emerge ever more from the ruin into which war had plunged her, and to raise again her voice in the creation of a new Europe, in the restoration of a Christian culture, according to the Catholic social doctrine. Calamitous experiences, a tragic political evolution after the war, and then the rising tide of ideas of domination and violence, have harmed France; she has suffered so much that, at all levels of society, thoughtful and responsible minds now repudiate, with more horror than ever, the idolatry of force. The Church, and in particular its supreme Authority, has done everything possible to lead to repentance, to bring about a peaceful collaboration among those movements dominated by this spirit of violence, and We have no doubt that history, impartial and serene, will recognize this. But, how many tears might have been spared if those who today contemplate, horrified, the consequences of their errors, had been willing to listen to the Church when she warned them that their dreams of ambition and grandeur were leading them down the path of darkness and the abyss! It is at this moment of crises and responsibilities, Monsieur l'Ambassadeur, that the Head of Government has entrusted you with the task of representing your country before the Holy See. We appreciate and We commend in Your Excellency a man who, openly professing his Catholic faith and his devotion to the philosophy of the Doctor Commun, is eager to put his rich qualities at the service of the great doctrinal and moral principles that the Church ceaselessly imparts to the world, especially in these times of universal distress. And We are pleased to consider, in the choice of your person for the mission that you are inaugurating today, the proof that those who entrusted you with it intend, in the work of restoring France and Europe, to promote the benefits that derive from good relations between the Church and the State. We can only express the hope that all the institutions called upon to constitute the new France will contribute to the strengthening of these confident relations, especially on the sacred ground of education.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Commentarium Offici-ale et de l'éducation chrétienne de la jeunesse, la franche clarté, la sincère compréhension qui sont un des premiers devoirs de toute sage et clairvoyante politique. Vous-même, Monsieur l'Ambassadeur, vous rappeliez un jour — c'était avant l'explosion de la guerre — un mot du vénéré et regretté Cardinal Verdier. Il parlait de « ce nouvel axe de civilisation que la France a à constituer

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avec l'Eglise ». * Nul ne montrera jamais plus de spontanéité que Nous à faire tout ce qui est compatible avec les devoirs de Notre charge, pour préparer la réalisation de ce vœu du grand Cardinal, de ce fils modèle de sa Patrie. Entre les nobles aspirations d'une humanité soucieuse du progrès social et les enseignements de la foi chrétienne, il ne saurait y avoir tension ou opposition que là où l'ignorance, le préjugé, la passion s'appliquent à rompre le lien d'une concorde voulue par Dieu. Nous qui avons ressenti dans Notre cœur les indicibles douleurs du peuple de France pendant ces années de guerre, qui avons pleuré sur les tombés innombrables de ses fils et de ses filles, sur leur interminable captivité et sur leur dure servitude, comment ne souhaiterions-Nous pas aujourd'hui la voir, malgré toutes ses blessures, se redresser pour surmonter les obstacles ardus et se préparer un avenir digne d'elle? Confiant dans la protection de la très glorieuse Vierge Marie, dans celle de sainte Jeanne d'Arc dont le rêve était de voir une France forte, libre et pieuse vivre en paix et amitié avec les peuples voisins, dans celle de Sainte Thérèse de l'Enfant Jésus que Nous leur avons naguère jointe pour être avec elles Patronne de la France, dans l'intercession de tant de saints issus du meilleur sang de France, qui ont travaillé, lutté, souffert pour étendre par le monde le règne de Dieu, Nous n'avons pas eu vœu plus cher que de voir la Fille aînée de l'Eglise grande, prospère, unie dans la vérité et dans la justice, jouer son rôle dans le renouvellement spirituel et temporel d'un monde si profondément ébranlé. Veuillez en assurer le vaillant Chef du Gouvernement provisoire de votre noble et bien-aimée Patrie. Quant à vous, soyez certain, Monsieur l'Ambassadeur, que, dans l'accomplissement de sa haute mission, Votre Excellence trouvera toujours de Notre part l'appui le plus empressé et le plus chaleureux. ' Le crépuscule de la civilisation, p. 30.

148. Acts of the Apostolic See - Official Commentary and on the Christian education of youth, the frank clarity, the sincere understanding which are one of the first duties of all wise and discerning policy. You yourself, Mr. Ambassador, recalled one day – it was before the outbreak of the war – a word of the venerable and lamented Cardinal Verdier. He spoke of "this new axis of civilization that France must establish with the Church." * No one will ever show more spontaneity than We in doing all that is compatible with the duties of Our office, to prepare for the realization of this wish of the great Cardinal, of this model son of his Fatherland. Between the noble aspirations of a humanity concerned with social progress and the teachings of the Christian faith, there can be no tension or opposition except where ignorance, prejudice, and passion seek to break the bond of a concord desired by God. We who have felt in Our heart the unspeakable sorrows of the people of France during these years of war, who have wept over the countless fallen of its sons and daughters, over their interminable captivity and their harsh servitude, how could We not today wish to see it, despite all its wounds, rise again to overcome the arduous obstacles and prepare a

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future worthy of it? Confident in the protection of the most glorious Virgin Mary, in that of Saint Joan of Arc, whose dream was to see a strong, free, and pious France live in peace and friendship with neighboring peoples, in that of Saint Therese of the Child Jesus, whom We have recently joined with them as Patroness of France, in the intercession of so many saints from the best blood of France, who have worked, fought, and suffered to extend the reign of God throughout the world, We have no wish greater than to see the eldest daughter of the Church great, prosperous, united in truth and justice, play her role in the spiritual and temporal renewal of a world so deeply shaken. Please assure the valiant Head of the Provisional Government of your noble and beloved Fatherland of this. As for you, be certain, Mr. Ambassador, that, in the fulfillment of his high mission, Your Excellency will always find from Us the most prompt and heartfelt support.
' The Twilight of Civilization, p. 30.

[*Latin ed. p. 149*]

Acts of the Offices of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

RESPONSES TO PROPOSED QUESTIONS.

The Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, having considered in a plenary session the following questions, have ordered that responses be given as follows:

I. - CONCERNING THE PROVISION OF PARISHES.

Question: Under the words: "peculiar circumstances of places and persons," as mentioned in Canon 458, do economic necessities of the diocese also come into consideration?

Response: Negatively.

II. - CONCERNING THE FORM OF CELEBRATION OF MARRIAGE.

Question: Is the grave impediment, of which mention is made in Canon 1098, only that which threatens the parish priest or the Ordinary, or the delegated priest who assists at the marriage, or does it also threaten either or both of the spouses entering into the marriage?

Response: Negatively, concerning the first part; affirmatively, concerning the second part.

III. - CONCERNING THE RIGHT TO ACCUSE A MARRIAGE.

Question: Does the spouse, who is not able to accuse a marriage accord-

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ing to Canon 1971 § 1 n. 1, have the right to appeal or to seek recourse against a sentence rendered in favor of the marriage?

Response: Negatively, except for extrajudicial recourse.

Given at Rome, in the Vatican City, on the 3rd day of May, in the year 1945.

Card. M. MASSIMI.

President.

L. © S I. Bruno, Secretary.

[*Latin ed. p. 150*]

50 VICARIATE OF THE CITY TRIBUNAL: Summons.

REGARDING THE NULLITY OF MARRIAGE (TROTTARELLI-FRANCHI)

Since the actual place of residence of Mr. Renato Franchi, son of the late Saverio and the late Aloysia De Marco, born in Interamna (Teramo), residing there, aged thirty years, is unknown, and he is a party to this cause, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Vicariate of the City (Rome, via della Pigna 13-A) on July 17, 1945, at half-past nine o'clock in the morning, to discuss the matter in dispute, or to affix his signature to the following: "Whether there exists a cause for the nullity of the marriage in this case, based on the grounds of simulation of consent by the husband, and on the grounds of a condition imposed by the husband in the present, which has not been fulfilled."

The local ordinaries, parish priests, clergy, and all faithful who have knowledge of the place of residence of the aforementioned Mr. Renato Franchi, are obliged to ensure that he is informed of this summons.

From the Chancery of the Tribunal of the Vicariate of the City, May 3, 1945.

Petrus Mattioli, Official.

Augustinus Grego, Vice-Chancellor.

[*Latin ed. p. 151*]

Diarium Romanae Curiae 151 DIARIUM ROMANAE CURIAE. Thursday, May 10, 1945. The Holy Father received in a solemn Audience His Excellency, the Most Reverend Professor Jacques Maritain, Extraordinary Ambassador and Plenipotentiary of France, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. Tuesday, May 8, 1945, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable

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Cardinals and the Reverend Officials discussed:

1. Regarding the introduction of the cause for beatification and canonization of the Servant of God, John of the Holy Spirit, a professed priest of the Congregation of the Passionists.

2. Regarding the approval and granting of an Office and Mass in honor of Saint Margaret of Hungary.

Furthermore, they examined the report of the theological censors concerning the writings of the Servants of God, Peter Barbarie, a novice of the Society of Jesus, and Giuseppe Moscati, a physician and professor of the University of Naples.

Tuesday, May 29, 1945, in the Apostolic Palace at the Vatican, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Most Reverend Cardinals, the Reverend Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Leonardo Murialdo, a priest, founder of the pious society of Saint Joseph in Turin.

SECRETARY OF STATE. APPOINTMENTS.

By Letters of the Secretary of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

Secretaries of Honour, *ad honorem*:

August 8, 1940. Monsignor Luigi Gonzaga Rizzo, of the diocese of Santos.

September 23, 1944. Monsignor Salvatore Cilia, of the Archdiocese of Syracuse.

November 9, Monsignor Giuseppe B. Brunini, of the diocese of Natette.

[*Latin ed. p. 152*]

November 9, 1944. Monsignor Goffredo O'Connell, of the same diocese. Monsignor Giovanni J. Wright, of the Archdiocese of Boston. December 17, 1944. Monsignor Walter J. Fuiiong, of the same archdiocese. January 1945. Monsignor Manlio Lesulauro, of the diocese of Isernia. Monsignor Bacchisio Piros, of the diocese of Alghero. Monsignor Pietro Serra, of the same diocese. Monsignor Fin tan Walker, of the Archdiocese of Indianapolis. Monsignor Giovanni Doyle, of the same archdiocese. Monsignor Bernardo Filippo Sheridan, of the same archdiocese. Monsignor Clemente Bosler, of the same archdiocese. February 22, 1945. Monsignor Andrea Duranti, of the diocese of Nepi. Monsignor Luigi Boncori, of the diocese of Tivoli. Monsignor Bernardino Giani erri, of the diocese of Chieti. Monsignor Giuseppe Donati, of the same diocese. March 1945. Monsignor Giuseppe Gargano, of the Archdiocese of Gonza. Monsignor Luigi Sessa, of the same archdiocese. Monsignor Salvatore Benzullo, of the diocese of S. Angelo dei Lombardi.

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Monsignor Giovanni Del Guercio, of the same diocese. Monsignor Antonio D'Errico, of the same diocese. Monsignor Antonio Michele Cela, of the diocese of Bisaccia. Monsignor Salvatore Pizzitola, of the Archdiocese of Monreale. Monsignor Domenico Bartoletti, of the diocese of Nocera Umbra and Gualdo Tadino. Secret chaplain of honor. March 30, 1945. Monsignor Pietro Partinico, of the Archdiocese of Palermo.

[*Latin ed. p. 153*]

Year and Volume XXXVII, June 23, 1945 (Series II, Volume XII), No. 6. OFFICIAL COMMENTARY ON THE ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE ARCHDIOCESE OF CINCINNATI AND THE DIOCESE OF COLUMBUS: A PORTION OF THE TERRITORY OF THE ARCHDIOCESE OF CINCINNATI IS SEPARATED AND ADDED TO THE DIOCESE OF COLUMBUS; A PORTION OF THE TERRITORY OF THE DIOCESE OF COLUMBUS IS SEPARATED, AND THEREFROM A NEW DIOCESE, STEUBENVILLE, IS ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: The alteration of diocesan boundaries within the Catholic world, and the establishment of new dioceses, if circumstances require it, greatly contribute to the more salutary exercise of the spiritual governance and pastoral ministry of the faithful. Considering this, We have deemed it fitting to separate certain civil counties, which We shall enumerate below, from the Archdiocese of Cincinnati and to add them to the Diocese of Columbus, and furthermore, to separate a portion of the territory from this diocese in order to establish a new diocese. Therefore, with the counsel of Our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation of the Consistory, and after having heard the Ordinaries of both dioceses, and with the assistance of the Venerable Brother Hametus Ioannes Cicognani, titular Archbishop of Laodicea in Phrygia, and Apostolic Delegate in the United States of North America, and supplementing what is lacking, and with certain knowledge and the fullness of Our apostolic authority, We separate a portion of the territory from the Archdiocese of Cincinnati, comprising the civil counties of Madison, Hardin, Marion, Union, Fayette, Pickaway, Ross, Pike, and Scioto, and We permanently add it to the Diocese of Columbus. Furthermore,

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - The Official Commentary, accompanied by documents from the diocese of Columbus, establishes the civil jurisdictions of Carroll, Jefferson, Harrison, Guernsey, Belmont, Noble, Monroe, Margam, Washington, Athens, Meigs, Callia, and Lawrence, and from this detached territory, a new diocese is erected, which we decide shall be called the diocese of Steubenville. We establish the episcopal seat of

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this new diocese in the city of Steubenville, from which the diocese itself derives its name, and accordingly we raise it to the rank of an episcopal see, granting it all the rights and privileges enjoyed by other episcopal sees. Furthermore, we designate the cathedral to be the parish church dedicated to the Holy Name, located in the same city, and therefore we elevate it to the rank and dignity of a cathedral church, granting to it and to the bishops of Steubenville, for the time being, all the rights, privileges, honors, insignia, favors, and graces with which other cathedral churches and their prelates are commonly endowed, and we likewise subject them to the same burdens and obligations to which other cathedral churches and their prelates are subject. We further constitute the new diocese of Steubenville as a suffragan diocese of the metropolitan Church of Cincinnati, and we subject its current bishop to the jurisdiction of the metropolitan Archbishop of Cincinnati. Since the circumstances of the present time do not permit the immediate erection of a cathedral chapter, we decree that, for the time being, canonical diocesan consultants be chosen and appointed to facilitate the legal process. Furthermore, with regard to the governance, administration, seminary, and other matters pertaining to this new diocese of Steubenville, we order that the sacred canons and the Third Plenary Council of Baltimore be observed. With regard to the clergy in particular, we decree that, as soon as the Apostolic Letters concerning the erection of this new diocese have been issued for execution, the clergy of the Church shall be considered to be assigned to that diocese in whose territory they now legitimately reside. Finally, we wish that all documents and records pertaining to the new diocese and its clergy and faithful be transferred from the chancery of the diocese of Columbus to the chancery of the diocese of Steubenville, and that the documents and records pertaining to the counties, as we have previously stated, be transferred from the chancery of the archdiocese of Cincinnati to the episcopal chancery of Columbus, so that they may be diligently preserved in the archives of both dioceses. To ensure that all of the above dispositions and regulations are carried out, we appoint the venerable Brother John Cicognani, whom we mentioned above, as the Apostolic Delegate in the United States of North America, and we grant him the necessary and appropriate powers for this purpose, including the power to delegate any person holding an ecclesiastical office to carry out the aforementioned tasks, with authentic proof of execution duly completed.

[*Latin ed. p. 155*]

The acts of the Most Holy Father, in fifteen volumes, are to be transmitted to the Sacred Congregation of the Consistory as soon as it is permissible. Furthermore, these present letters, and everything contained within them, even concerning those who are present, or who may believe they have an interest, even if they are worthy of specific and individual mention, and who

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have not been heard, or who have not agreed to the foregoing, shall never, at any time, be subject to any defect of surreptition, or fraud, or nullity, or of Our intention, or by any other means, even if substantial and unforeseen, and shall not be considered, impugned, or brought into controversy, but shall, as having been made and issued with full knowledge and authority, always remain valid and shall have and obtain their full and complete effect, and must be inviolably observed by all to whom they apply, and, should anyone, with any authority, knowingly or unknowingly, attempt to violate them in any way, We will and do declare that such an attempt shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal councils, general or special constitutions and apostolic ordinances, and any other provisions of the Roman Pontiffs, Our Predecessors, even those worthy of special mention, to all of which We hereby derogate. We wish that to the transcripts or excerpts, even printed ones, of these letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, the same full faith be given as would be given to these present letters if they were themselves exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, union, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with such reckless audacity to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on the twenty-first day of the month of October, in the sixth year of Our Pontificate.

For the Holy Roman Church:

I. Card. GRANITO DI BELMONTE, Chancellor

Decanus S. Fr. RAPHAELC.

Card. ROSSI, of the Sacred Congregation of the Consistory

Secretis: Ludovicus Kaas, Apostolic Protonotary

Alf ri dus Vitali, Apostolic Protonotary

Loco: Plumbi Reg. in Cane. Ap., vol LXIX, n. 1 - Al. Trussardi.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Official Commentary on the LETTER. 1 TO EMERITUS D. RAPHAEL CAROL, TITULAR BISHOP OF SANCTA PRAXEDIS, CARDINAL ROSSI, FROM THE ACTS OF THE SACRED COUNCIL OF BISHOPS, CELEBRATING THE FIFTIETH ANNIVERSARY OF HIS EPISCOPAL ORDINATION.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

It is a most fitting duty to remember the special benefits of God and to give thanks to the Heavenly Benefactor, and at the same time, amidst daily

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labors, to find a pleasant respite and solace for the soul. This, indeed, will soon be your experience, most esteemed one, as you celebrate the fiftieth anniversary of the beginning of your episcopate, with the favor of divine grace. For after having devoted yourself entirely to the service of God, having held many important offices in the Order of Discalced Carmelites, and having fulfilled the mandates entrusted to you by the Apostolic See in the Roman Curia, you have, enriched by the fullness of the priesthood, demonstrated a fervent zeal for the salvation of souls and a beneficial service to your neighbors. And first, in the administration of the diocese of Volterra, and then, as a member of the Sacred Council for the selection and governance of bishops, you have shown your pastoral concern. Moreover, when, with the restoration of peace between the civil and religious authorities in Italy through the Lateran Agreements, a group of men was appropriately chosen to expedite the execution of the Concordat, you diligently performed the duties of the other President.

Therefore, your predecessor, the venerable memory of Pope Pius XI, publicly acknowledging your outstanding merits for the Church, honored you with the Roman purple and entrusted you with the office from the acts of this Sacred Council, and demanded other important services in the Roman Curia. It is also well known the paternal and constant care with which you administer the Society of the Pia Missioni founded by Saint Charles. We, therefore, who are fully aware of the diligent and long-standing service you have rendered to this Apostolic See, have already given you, from the beginning of Our pontificate, many proofs of Our esteem and benevolence, and We have wished to co-opt you among the ranks of Cardinals, either to govern the Vatican City or to administer the assets of the Apostolic See. Now, having seized this opportune moment for rejoicing, we openly congratulate you from the heart on your constant diligence and dedication, and we add Our wishes and blessings to the joyful celebration.

Meanwhile, may she who gathers the heavenly gifts and is the special messenger of Our...

[*Latin ed. p. 157*]

Acts of Pope Pius XII, 157: May this Apostolic Blessing be a witness to charity, which We grant to you. Beloved Son, to you and your friends and colleagues in labor, and also to all members of the Order of Discalced Carmelites, and to the Society founded by the most beloved Charles, in the Lord. Given in Rome, near St. Peter's, on the eighth day of the month of May, in the year 1945, the seventh year of Our Pontificate.

PIUS PP. XII

To the Most Reverend and Illustrious Cardinal D. ALEXIUS, titular of the Holy Chalice, Archbishop of Naples, joyfully completing the fiftieth

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year since his ordination to the priesthood.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

Four years ago, when you were completing your fifth decade since being co-opted into the most distinguished Senate of the Church, We made known to you Our joyful sentiments. Now, however, as you joyfully celebrate the fiftieth year since the beginning of your priesthood, with the clergy and faithful rejoicing with you, We hasten to express to you Our pleasant wishes and hopes.

For the noble office, conferred upon you by the sacred Order, you have diligently and constantly performed, with singular piety, zeal for your neighbors, remarkable gentleness, and sweetness of manners, throughout this long series of years. And in the very prime of your age, in the care of souls entrusted to you, you have given excellent examples of your pastoral industry. Then, adorned with the dignity of a bishop, first in the Church of Murana, then in the diocese of Sant'Agata de' Goti, and then in the metropolitan sees of Benevento and Naples, you have earned distinguished merits for religion and civil society.

Therefore, We gladly seize this opportunity to congratulate you, Beloved Son, on the sacred office so long and fruitfully performed, and We will follow with a joyful spirit the celebration of this event.

And so that such solemnities may be more beneficial to your people, We grant you, at your request, the faculty to bless, on a day you shall determine, after the sacred pontifical rite has been performed, in the presence of the faithful, in Our name and by Our authority, granting to them a plenary indulgence, according to the usual conditions of the Church.

Finally, We wish you all things prosperous and happy, under the auspices of heavenly protection, and in Our special.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - An Official Commentary, We impart, in the Lord, to you, Our Beloved Son, and also to your Auxiliary Bishops, the clergy, and the people entrusted to your care, Our Apostolic Blessing, as a pledge of our affection. Given in Rome, at Saint Peter's, on the tenth day of the month of May, on the Sunday of Pentecost, in the year 1945, the seventh year of Our Pontificate. PIUS PP. XII.

TO THE MOST REVEREND AND HOLY FATHER JOHN BAPTIST, TITULAR BISHOP OF SANTA MARIA IN TRANSPONTINA, CARDINAL SECRETARY OF THE CONGREGATION OF BISHOPS, NASALLI ROCA DB CORNELIANO, CELEBRATING THE FIFTYTH ANNIVERSARY OF HIS HOLY PRIESTHOOD.

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PIUS PP. XII, Our Beloved Son, Greetings and Our Apostolic Blessing.

For next June, on the very day dedicated to the Most Sacred Heart of Jesus, with God's help, you will happily celebrate the fiftieth anniversary from the beginning of your priesthood. This, indeed, auspicious event, with the fierce conflicts among men finally laid to rest, will undoubtedly be a source of great joy for both the vigilant pastor and the faithful flock. For during this long span of years, you have brought forth many and excellent benefits for the Church.

Immediately after receiving the priesthood, you diligently pursued the salvation and progress of your neighbors, promoting the Catholic faith and fostering youth organizations in the City, through word and example.

When you were adorned with the honor and office of a bishop, first in the Church of Eugubine, then in managing the generous contributions in the very Vatican palaces, and finally in this illustrious See of Bologna, which you have now governed for twenty-four years, you have shown pastoral zeal and diligence.

Among your other works, those particularly worthy of remembrance are the Eucharistic Congress celebrated here from all over Italy, the newly built diocesan seminary, the successfully concluded Plenary Council, the appropriately restored and embellished episcopal seat, and the magnificent sanctuary of Saint Luke.

Remembering these and your other praises with pleasure, we gladly welcome the approaching auspicious occasion, and we congratulate you, Our Beloved Son, from the heart, for your long and useful service in the sacred office, and we invoke for you the happiest of blessings from God and the most delightful of omens.

Furthermore, so that the celebration of this same event may be more beneficial to your people, we grant you, of our own accord, the power to, on the day appointed, after the Sacred rites have been performed in the pontifical manner, in the presence of the faithful, to

[*Latin ed. p. 159*]

The Acts of Pope Pius XII, May 15th: He grants, to those same [persons], a plenary indulgence, to be obtained according to the conditions of the Church. May the Apostolic Blessing, which is the harbinger and witness of heavenly gifts, and the chief sign of Our charity, be with you, Our beloved Son, and with those united to you, and with all the clergy and people to whom your vigilance is dedicated, and may it be bestowed upon you in the Lord. Given in Rome, at Saint Peter's, on the tenth day of the month of May, on the Sunday of Pentecost, in the year 1945, the seventh year of Our Pontificate.

PIUS PP. XII

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ADDRESS

To the Most Eminent and Reverend Cardinals, on the Feast of Saint Eugene I, Pope.

Most Blessed Father, we receive with heartfelt gratitude the greetings that the venerable and beloved Dean of the Holy College offered to us on behalf of you all. Our thoughts turn back to six years ago, when, on this very occasion, you presented us with your birthday wishes, the first time after Our unworthy person was elevated to the Chair of Peter.

The world was still at peace then: but what a peace! and how precarious! With a heart full of anguish, in perplexity and in prayer, We looked upon this peace, as one looks at the bedside of a dying man, and with ardent love, We strove to defend it, even against all hope, from the grasp of death.

In the words that We addressed to you then, Our painful apprehension for the outbreak of a conflict, which seemed to become ever more threatening, was evident, and of which no one could have foreseen either the extent or the duration.

The subsequent course of events not only demonstrated that Our saddest predictions were far too true, but have even surpassed them to a great extent.

Today, after about six years, the fratricidal struggles have ceased, in at least one part of this world devastated by war.

It is a peace – if such it can be called – that is still very fragile, and which cannot persist and consolidate unless at the price of constant care; a peace whose preservation demands of the entire Church, of the Pastor and the flock, grave and delicate duties: patient prudence, courageous fidelity, a spirit of sacrifice!

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Commentarium Officiale: Omnes sunt vocati ad consecrationem, unusquisque in suo officio et in suo loco. Nemo potest umquam nimis curae vel nimis zelum adhibere. Quanto ad Nos et Nostrum Apostolicum Ministerium, scimus, Venerabiles Fratres, posse firmiter sperare in vuestra sapientem collaborationem, in vestras incessantes preces, in vestram inalterabilem devotionem.

De Ecclesia et National-Socialismo: In Europa, bellum finitum est: sed quae cicatrices reliquit! Divinus Magister dixit: Omnes qui injuste manum ad gladium adhibent, gladio peribunt. Nunc, quid videtis? Videtis quod relinquit conceptio et activitas statuti, quae nullatenus tenet in consideratione sentimenta sacratissima humanitatis, quae calcat principia inviolabilia fidei Christianae. Mundus integer, stupens, contemplat hodie ruinam, quae ex ea orta est. Hanc ruinam, prospicimus ab longe, et paucissimi, credimus, secuti sunt cum maioris tensionis animi evolutionem et praeceps inevitabilem caducem.

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Plus duodecim annos, inter optimos aetatis nostrae maturae, inter populum Germanicum vivemus, ob officium commissum. In illo tempore, cum libertate quae condiciones politicae et sociales tum permiserunt, operam dedimus ad consolidationem status Ecclesiae Catholicae in Germania. Ibi occasionem habuimus cognoscere magnae virtutes illius populi, et in relationibus personalibus cum optimis eius repraesentantibus convenimus. Propterea confidimus quod ille populus potest resurgere ad novam dignitatem et novam vitam, postquam ab se repulserit umbram satanicam exhibitam ab National-Socialismo, et postquam culpabiles (ut iam habuimus occasionem exponere) delicta eorum expiabunt.

Donec non erat adhuc amissum omne lumen spei quod illud motum potest accipere directionem diversam et minus perniciosam, sive ob resipiscenciam membri eius moderatiora, sive ob efficacem oppositionem partis non consentiens populi Germanici, Ecclesia fecit omnia quae in suo potestate erant, ut opponat digam potentem ad dilabationem illorum doctrinarum, quae non solum perniciosae sed etiam violenta sunt.

In primavera anni 1933, Gubernum Germanicum instavit ad Sanctam Sedem ut Concordatum cum Reiche concluderet: sententia quae consensum etiam habuit ab Episcopatu et alique parte fidelium.

[*Latin ed. p. 161*]

The acts of Pope Pius XII concerning Germans. Indeed, neither the concordats already concluded with certain states within Germany (Länder), nor the Weimar Constitution, seemed to sufficiently assure and guarantee the respect for their beliefs, their faith, their rights, and their freedom of action. Under such conditions, these guarantees could only be obtained through an agreement, in the solemn form of a concordat, with the central government of the Reich. Furthermore, if this proposal were made and then rejected, the responsibility for any painful consequences would fall upon the Holy See. It is not that the Church, for its part, allowed itself to be deluded by excessive hopes, nor that, with the conclusion of the concordat, it intended in any way to approve of the doctrine and tendencies of National Socialism, as was then expressly declared and explained.

However, it must be recognized that the concordat, in the following years, provided some advantages, or at least prevented greater evils. Indeed, despite all the violations of which it soon became the object, it left Catholics a legal basis for defense, a field upon which to entrench themselves in order to continue to confront, as long as it was possible, the ever-increasing tide of religious persecution. In truth, the struggle against the Church was becoming increasingly intense: it was the destruction of Catholic organizations; it was the progressive suppression of the flourishing Catholic schools, both public and private; it was the forced separation of youth from family and Church; it was the oppression exercised upon the consciences of citizens, particularly of

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state employees; it was the systematic denigration, through a cleverly and rigorously organized propaganda, of the Church, the clergy, the faithful, its institutions, its doctrine, its history; it was the closure, dissolution, and confiscation of religious houses and other ecclesiastical institutions; it was the annihilation of the Catholic press and book production.

To resist these attacks, millions of valiant Catholics, men and women, rallied around their Bishops, whose courageous and firm voice never failed to resonate even in these last years of war; around their priests, to help them constantly adapt their apostolate to the changing needs and circumstances; and until the very end, with patience and firmness, they opposed to the front of wickedness and pride the front of faith, prayer, conduct, and openly Catholic education. Meanwhile, without hesitation, the Holy See itself multiplied efforts with the governments.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Commentarium Officiale, concerning events in Germany, where He recalled, with energy and clarity, those who were neglecting their duties, reminding them of the obligations derived from both natural law and confirmed in the concordat. In those critical years, associating diligent oversight with the patient forbearance of a Father, Our great Predecessor, Pius XI, fulfilled his mission as Supreme Pontiff with fearless fortitude. However, when all avenues of persuasion had been fruitlessly attempted, He clearly faced deliberate violations of a solemn agreement and religious persecution, dissimulated but always harshly conducted. On the Sunday of the Passion in 1937, in His Encyclical "Mit brennender Sorge," He revealed to the world what National Socialism truly was: a proud apostasy from Jesus Christ, a denial of His doctrine and His redemptive work, the worship of force, the idolatry of race and blood, the oppression of human freedom and dignity.

As a trumpet blast that gives warning, the pontifical document, vigorous – too vigorous, some already thought – stirred spirits and hearts. Many – even beyond the borders of Germany – who had previously closed their eyes to the incompatibility of the National Socialist conception with Christian doctrine, were forced to recognize and confess their error. Many, but not all! Others, even within the ranks of the faithful, were too blinded by their prejudices or seduced by the hope of political advantages. The evidence of the facts reported by Our Predecessor failed to convince them, let alone to induce them to change their conduct. Is it perhaps merely a coincidence that some regions, which were later more severely affected by the National Socialist system, were precisely those where the Encyclical "Mit brennender Sorge" was heard less or not at all? Would it perhaps have been possible, with timely and appropriate political measures, to permanently halt the outbreak of brutal violence and to place the German people in a position to be freed from the tentacles that held them captive?

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Would it have been possible in this way to spare Europe and the world the invasion of this immense tide of blood? No one would dare to give a certain judgment. In any case, however, no one could reproach the Church for not having denounced and exposed in time the true character of the National Socialist movement and the danger it posed to Christian civilization.

[*Latin ed. p. 163*]

Acts of Pope Pius XII: "***[He] who elevates a race, or a people, or a State, or a particular form thereof, or its representatives of state power, or other fundamental elements of human society, to the supreme norm of all things, even of religious values, and deifies them with idolatrous worship, perverts and falsifies the order of things created and willed by God." 3 In this proposition of the Encyclical, the radical opposition between the National Socialist State and the Catholic Church is summarized. Having reached this point, the Church could no longer, without betraying its mission, refrain from taking a stand before the entire world. With this act, however, it once again became a "sign of contradiction" before which conflicting spirits were divided into two opposing factions. The German Catholics were, it can be said, united in recognizing that the Encyclical "Mit brennender Sorge" had brought light, direction, consolation, and comfort to all those who seriously and consistently practiced the religion of Christ. However, there could not be lacking a reaction from those who were offended; and in fact, the year 1937 was for the Catholic Church in Germany a year of unspeakable bitterness and terrible storms. The major political events that marked the two following years, and then the war, in no way lessened the hostility of National Socialism towards the Church, a hostility that manifested itself until these last months, when its followers still hoped that, upon achieving military victory, they would finally be able to put an end to the Church forever. Authoritative and unimpeachable testimonies kept us informed of these plans, which, moreover, revealed themselves through the repeated and increasingly hostile actions against the Catholic Church in Austria, in Alsace-Lorraine, and especially in those regions of Poland that had already been incorporated into the ancient Reich: everything there was struck, annihilated, that is, everything that could be reached by external violence. Continuing the work of Our Predecessor, We ourselves, during the war, did not cease, especially in Our Messages, to oppose the ruinous and inexorable applications of the National Socialist doctrine, which went so far as to employ the most refined scientific methods. Acta Apost. * Luo. 2, 34. Sedis, vol. XXIX, 1937, pp. 149 and 173.

[*Latin ed. p. 164*]

The Acts of the Apostolic See – Official Commentary. The purpose of torture or to suppress people, often innocent, the essential needs and norms of humanity and Christian faith. This was the most opportune, and indeed,

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we might say, the only effective way to proclaim to the world the immutable principles of moral law, and to confirm, amidst so many errors and so much violence, the minds and hearts of German Catholics in the higher ideals of truth and justice. And these efforts were not without effect. We know that Our Messages, especially the Christmas Message of 1942, despite every prohibition and obstacle, were studied in the diocesan conferences of the clergy in Germania, and then presented and explained to the Catholic people. But if the rulers of Germania had decided to destroy the Catholic Church even in the ancient Reich, Providence had arranged otherwise. The tribulations of the Church under National Socialism came to an end with the sudden and tragic demise of the persecutor! From prisons, concentration camps, and penitentiaries, now, alongside the political prisoners, also come the ranks of those, both clergy and laity, whose only crime had been their fidelity to Christ and the faith of the Fathers, or their courageous observance of priestly duties. For all of them, We have ardently prayed, and We have striven with all industry, whenever it has been possible, to bring them Our comforting words and the blessings of Our paternal heart. The more the veils are lifted that have hitherto concealed the sorrowful passion of the Church under the National Socialist regime, the more clearly is revealed the steadfastness, often unwavering even to death, of countless Catholics, and the glorious part that the clergy played in such a noble struggle. – Although we do not yet possess complete statistical data, we cannot refrain from mentioning here, as an example, at least some of the numerous reports that have reached us from priests and laymen who, interned in the Dachau camp, were made worthy to suffer contumely for the name of Jesus. In the forefront, for their number and the severity of the treatment they suffered, were the Polish priests. From 1940 to 1945, 2800 ecclesiastics and religious of that nation were imprisoned in that very camp, among whom was the auxiliary bishop of WÅ□ocÅ□awek, who died there of typhus. Last April, only 816 remained, all the others having died, with the exception of two or three who were transferred to another camp. In the summer of 1942, 480 ministers of the cult were reported to have been gathered there, of the following languages: ”Act. 5, 41.

[*Latin ed. p. 165*]

Acta Pii PP. XII, 165, in lingua Germanica, quorum 45 sunt Protestantes, et omnes ceteri sacerdotes Catholici. Quamquam continuo influxus novorum internatorum, praesertim ex quibusdam diocesibus Bavariae, Rhenaniae et Westphaliae, observatur, numerus eorum, propter mortalitatem ingentem, initio huius anni, 350 non superabat. Nec ea qui ex terris occupatis sunt, Olandia, Belgio, Francia (inter quos Episcopus Clermontensis), Lussemburgo, Slovenia, Italia, omittiuntur. Innumerabilia suffrania multi ex illis sacerdotibus et laicis sustinuerunt propter fidem suam et vocationem. In uno casu, odium impiorum contra Christum

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adeo progressum est ut in uno sacerdote internato, filis ferreis spinosis, flagellatio et coronatio spinarum Redemptoris parodiatae sunt. Victimae generosae, quae durante duodecim annis, ab anno 1933, in Germania, Christo et Ecclesiae suae sacrificium bonorum suorum, libertatis, vitae, obtulerunt, manus suas ad Deum elevantes in oblatione expiatoria. Ut iustus Judex eas accipiat in reparationem tanti criminis contra humanitatem, non minus quam ad detrimentum praesentis et futuri proprii populi, praesertim iuventutis infelicis, et tandem brachium suum Angelus destructoris deprimat. Cum insistentia semper crescente, nazionalsocialismus voluit Ecclesiam denuntiare ut inimicam populi Germanici. Iniustitia manifesta accusationis vulneraret vehementer sensus Catholicorum Germanorum et Nostros proprios, si ex aliis labiis emanaret; sed ex illis accusatorum, longe ab esse onere, est testimonium clarissimum et honorificissimum oppositionis firmae, constantis, quae Ecclesia sustentat contra doctrinas et modos ita perniciosos, pro bono verae civitatis et ipsius populi Germanici, cui optamus ut, liberatus ab errore qui eum in abyssium praecipitavit, salutem suam inveniat ad fontes puros verae pacis et verae felicitatis, ad fontes veritatis, humilitatis, caritatis, quae ex corde Christi per Ecclesiam manant.

Conspectus ad futurum: "Dura lectio illa annorum recentiorum! Ut saltem ea intellegatur et proficua sit aliis ramis!"

"Natio! "Eruditi, qui gubernatis terra!" Hoc est votum ardentissimum cuiusvis qui sinceram caritatem erga humanitatem sentit. Victima impii molesti, cinici sprevi vitae et iurum hominis, non aliud desiderat, non asprat.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis – The Official Commentary emphasizes a single thing: to lead a tranquil and peaceful life in dignity and honest labor. And for this reason, it desires that an end be put to the audacity with which the family and the domestic hearth have been mistreated and profaned during the years of war; audacity that cries out to heaven and has become one of the most serious dangers, not only for religion and morality, but also for the orderly coexistence of humankind; a deficiency that has, above all, created vast numbers of the disaffected, the disillusioned, the despairing, who swell the ranks of revolution and disorder, recruited by a tyranny no less despotic than those that have been sought to be overthrown. The nations, especially those of medium and small size, demand that they be given the opportunity to take control of their own destinies. They can be led, with their full consent, in the interest of common progress, to enter into bonds that modify their sovereign rights. But after having borne their share, their large share, of sacrifices to destroy the system of brutal violence, they are entitled to refuse to accept the imposition of a new political or cultural system, which the vast majority of their populations decidedly reject. They

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believe, and rightly so, that the principal duty of the organizers of peace is to put an end to the criminal game of war, and to protect the vital rights and mutual duties between great and small, powerful and weak. In the depths of their conscience, the peoples feel that their rulers would discredit themselves if they did not follow the mad delusion of an hegemony of force with the triumph of justice. The idea of a new organization of peace has sprung forth – no one could doubt it – from the most righteous and loyal will. All of humanity follows with anxiety the progress of so noble an undertaking. What bitter disappointment it would be if it were to fail, if so many years of suffering and sacrifice were to be rendered vain, leaving once again triumphant that spirit of oppression from which the world hoped finally to be freed forever! Poor world, to which the words of Jesus could then be applied: that its new condition has become worse than the one from which it had so painfully emerged!

7 The political and social conditions put these admonishing words on our lips. We have, alas, had to deplore in more than one region the killing of priests, the deportation of civilians, the massacre of citizens without process or for private vengeance; nor are the news that have reached Us from Slovenia and Croatia less sad.

7 Cf. Luke 11:24-26.

[*Latin ed. p. 167*]

Acts of Pope Pius XII, 167. But we do not wish to lose heart. The discourses delivered by competent and responsible men during these past weeks make it clear that they have in view the triumph of justice, not only as a political goal, but even more as a moral duty. Therefore, We warmly invite Our sons and daughters throughout the universe to prayer: may it reach the ears of those who recognize in God the most loving Father of all men created in His image and likeness, of those who know that in the heart of Christ beats a divine Heart rich in mercy, a profound and inexhaustible source of all good and all love, of all peace and all reconciliation. From the truce of arms to true and sincere peace, as We recently warned, the path will be arduous and long, too long for the anxious aspirations of a humanity hungry for order and calm. But it is inevitable that it should be so. And perhaps it is even better. It is necessary first to allow the storm of inflamed passions to subside: "It is better to calm the agitated." It is necessary that pride, distrust, and the incentives of extreme nationalism give way to the wisdom of prudent counsel, to the budding of peaceful designs, to serenity in the exchange of views, and to fraternal understanding. May the Holy Spirit, light of the intellects, gentle Lord of hearts, hear the prayers of His Church and guide in their arduous work those who, according to their high mission, sincerely strive, despite obstacles and contradictions, to reach the end so universally and so ardently desired: peace, true peace worthy of the name. A peace founded and confirmed in sincerity and loyalty, in

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justice and reality; a peace achieved through loyal and resolute effort to overcome or prevent those economic and social conditions which, as in the past, could easily lead to new armed conflicts; a peace that may be approved by all upright minds of every people and every nation; a peace that future generations may consider with gratitude as the happy fruit of a time of misfortune; a peace that marks in the centuries a decisive turning point in the affirmation of human dignity and order in freedom; a peace that is like the Magna Carta, which closed the dark age of violence; a peace that, under the merciful guidance of God, may lead us through temporal prosperity, so that we may not lose eternal happiness. VERG., Aen. 1, 9 135. Cf. Oratio Domin. III post Pent.

[*Latin ed. p. 168*]

Acta Apostolicae Sedis - Official Commentary. But before this peace is attained, it is certainly true that millions of men, whether at the domestic hearth or in war, in imprisonment or in exile, must still taste the bitterness of the chalice. How long We long to see the end of their sufferings and anxieties, the fulfillment of their desires! Even for them, for all of humanity which, with them and in them, suffers, may our humble and fervent prayer ascend to the Almighty. Meanwhile, it is of immense comfort to Us, Venerable Brothers, to know that you share in Our concerns, Our prayers, Our hopes, and that Bishops, priests, and the faithful throughout the world associate their supplications with Ours in the great voice of the universal Church. As a testament to Our profound gratitude, and as a pledge of the infinite mercies and divine favors, We impart from the depths of Our heart Our Apostolic Blessing to you, to all those who are united with Us in the desire and pursuit of peace.

[*Latin ed. p. 169*]

The Sacred Congregational Acts, SS. CONGREGATIONUM SACRA CONGREGATIO CONSISTORIALIS, provide the following appointments: His Most Holy Lord, Our Pope Pius, by divine Providence, has, through successive decrees of the Sacred Congregational Acts, appointed new pastors to the following churches: on November 11, 1944: — To the Metropolitan Church of Indianapolis, recently established, he appointed the Reverend Monsignor Joseph Ritter, formerly the Bishop of the same Church. — To the Cathedral Church of Evansville, recently erected, he appointed the Reverend Henry Grimmelsman, Rector of St. Joseph's College in the city of Columbus. — To the Cathedral Church of Lafayette in Indiana, recently erected, he appointed the Reverend John Bennett, Auxiliary Bishop, pastor in the town of Garrett, in the diocese of Wayne. On March 10, 1915: — To the Cathedral Church of Steubenville, recently erected, he appointed the Reverend John Mussio, Chancellor of the Archbishop's Curia of Cincinnati. On April 14: — To the titular episcopal

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See of Telmissus, he appointed the Reverend Monsignor Andrew James Brennan, formerly the Bishop of Richmond. On April 21: — To the titular episcopal See of Thenitana, he appointed the Reverend Aloysius Kelleher, pastor of the Church of St. Catherine in Somerville, whom he appointed as Auxiliary to the Most Reverend Richard James Cushing, Archbishop of Boston. On May 5: — To the titular episcopal See of Phocaea, he appointed the Reverend William Arnold, a priest of the diocese of Wayne. On May 19: — To the titular episcopal See of Phacusa, he appointed the Reverend Xavier Rey, from the Third Regular Order of St. Francis of Assisi, whom he appointed Prelate of the Prelature Nullius of Guajarã-Mirim, formerly its Apostolic Administrator. On June 9: — To the Cathedral Church of San Carlos de Ancud, he appointed the Reverend Candidu Rada Senosiain, of the Society of St. Francis de Sales. On June 16: — To the titular episcopal See of Famagusta, he appointed the Reverend Monsignor Dominic Bernareggi, General Vicar of the archdiocese of Milan, whom he appointed as Auxiliary to His Eminence Alphonse Schuster, Archbishop of the same archdiocese.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

ROMANA

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVE OF GOD, MARY THERESA LEDÓCHOWSKA, FOUNDRESS OF THE SOCIETY FOR AFRICAN MISSIONS FOUNDED BY SAINT PETER CLAVER.

REGARDING A DOUBT:

Whether a commission for the introduction of the cause should be appointed, and for what purpose.

Concerning the Serve of God, Mary Theresa Ledóchowska, Cardinal Augustus Hlond, Primate of Poloniae, writes: "She loved the Son of God, hanging on the Cross, with the greatest charity, and she understood that Christ was suffering thirst for souls. Moved by the most profound pity for the miserable fate of the pagans, she embraced these Africans, these Negroes, with tireless zeal, dedicating all her strength and her entire life to winning as many souls as possible for the thirsty Redeemer." (Letter, Postal, May 1938).

How truly these words apply to this Handmaid of God is evident, as we examine the course of her life.

In the town of Loosdorf, within the diocese of St. Ruprecht, in Austria, she first saw the light of day on April 29th, in the year of our Lord 1863,

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and at her sacred baptism, she was given the name Mary Theresa. She was born to excellent parents, Anthony Count Ledóchowski and Joseph of Salis-Zizers, both of noble birth, but even more noble in Christian virtues. She was educated with piety and generosity, and she responded well to the care of her parents, assisting them sagaciously in the administration of the family affairs.

At the age of twelve, she was admitted to receive the Holy Eucharist for the first time, and three years later, she was strengthened by the Sacrament of Confirmation. She tempered her fervent nature with the sufferings of her body and the use of the sacraments. For a few years after the beginning of her piety, she seemed to have been somewhat diverted from her fervor. However, the death of her beloved father and the serious illness with which she was afflicted, demonstrated to her the vanity of worldly things, and encouraged her to devote herself entirely to works of piety.

For five years, she was invited to the court of the Archduke of Tuscany, where she gave many examples of Christian perfection, and she wished to join the Third Order of Saint Francis, and she observed its rules piously.

In the year 1890, after a meeting that she had with Cardinal Lavigerie in Lucerne, in Switzerland, which...

[*Latin ed. p. 171*]

The Sacred Congregation of Rites declared that she was seen to have been chosen by God to promote the conversion of the Africans, and she resolved to dedicate herself entirely to this holy apostolate. Therefore, she worked diligently to establish associations against slavery, which cruelly afflicted the poor Africans, in Vindobonae, Salisburgi, and Cracoviae. In order that she might more freely and effectively pursue the purpose assigned to her, in the year 1890 she left the royal court and withdrew for three years to a religious house, where she prepared herself for the ministry to which she had been called by divine Providence, through prayer and works. Because she excelled in elegant and graceful writing, she wrote books and published a commentary entitled "Echo Africae." Subsequently, as her work increased, she gathered companions and helpers, and, with the blessing of Leo XIII, she established a Sodality, which she wished to name after St. Peter Claver, the illustrious apostle of the Negro slaves. Furthermore, this Sodality, whose rules she herself wrote, was first approved in 1897 by Cardinal Haller, the Archbishop of Salisburgi; then it received the decree of Praise from the Apostolic See, and finally, in 1910, it obtained full approval from Pius X. Among the excellent qualities with which the Handmaid of God was endowed, her knowledge of many languages and her eloquent, cultivated, and effective speech are to be highly esteemed, with which she opened the way for African missions and offered assistance to them, not only with material goods, but also with her own dedicated work. How effective her eloquence was is clearly demonstrated by

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the many helpers who joined her; also, by the numerous houses of the Sodality, established in Austria, Poland, Helvetia, Italia, and elsewhere, and finally, by the immense support and great help which she generously provided to all the African missions. Therefore, she rightly earned the title "Mother of Africa" from the missionaries themselves. The administration of the Institute, which, at the command of the Supreme Pontiff, she held until her death, the frequent journeys, the vast correspondence, and the other duties of her office, which she diligently fulfilled, completely exhausted her delicate health. Therefore, on July 6, 1922, strengthened by the sacraments of the Church, she peacefully passed away in the house of her community in Roma, receiving the kiss of the Lord. It is the unanimous opinion of witnesses, even those outside her circle, that she exercised all virtues, and indeed, beyond the ordinary manner of those who diligently strive for Christian perfection, and that she was endowed with such outstanding merit in effectively promoting and assisting the conversion of the Africans, and that her mind was so imbued with charity that it impelled her to endure so many adversities and undertake so many labors.

[*Latin ed. p. 172*]

172. He devoted himself entirely to the one God, to Whose will he adhered perfectly, and in founding and governing the association, he gave a wonderful example of virtues. Therefore, the reputation for holiness, while he was alive, brought him joy, and now, after his precious death, he still enjoys it. Consequently, from the year 1929 to the year 1934, formal processes regarding this reputation, writings, and cult, never before undertaken in the Roman, Albanensi, and Salisburgensi tribunals, were instituted, and were brought to the City [Romana]. Furthermore, petitions were reverently transmitted to the Supreme Pontiff by two Cardinals, eighty-four Archbishops, Bishops, Apostolic Vicars, by more than seven Prefects Apostolic and other superiors of missions, and also by Bishops gathered in council together with the Apostolic Delegate in the town of Africa. These petitions requested that he would deign to entrust the introduction of the cause to the Sacred Congregation of Rites. Therefore, with all things to be observed according to law, the Reverend Father Charles Miecinelli, S.J., duly appointed Postulator, at the meeting of the Ordinary of the same Sacred Congregation, held on the 23rd of the month in the Vatican buildings, proposed the following question for discussion: whether the commission for the introduction of the cause should be appointed, and whether it should be appointed, in this case and to this effect. The Eminences and Reverend Cardinals, having heard this report, and having also heard the votes of the Official Prelates, and also the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, having considered all things carefully, decided to respond: "Yes, Affirmative, namely: The commission should be appointed, if it pleases the Supreme Pontiff." Then, on the 26th of the same

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month, the Most Holy Pope Pius XII, having received the report from the aforementioned Cardinal, deigned to approve the response of the Most Eminent Fathers, and with his own hand signed the commission for the introduction of the cause of the Servant of God, Mary Teresia Ledóchowska. Given in Rome, on the 26th of January, in the year of Our Lord 1945.

£8 C. Card. SALOTTI, E p. Praen., Prefect. h.

£ i S. A. Carinci, Secretary.

[*Latin ed. p. 173*]

Sacred Congregation Concerning Seminaries and Universities of Studies. 173. DECREE OF THE SACRED CONGREGATION CONCERNING SEMINARIES AND UNIVERSITIES OF STUDIES, REGARDING THE IMPORTANCE OF THE STUDY OF PEDAGOGY IN SEMINARIES.

Most Reverend Excellency, The pedagogical, didactic, and catechetical formation of seminarians has always been a subject of great care and serious concern for this Sacred Dicastery. From the pages of the Gospel, from the Apostolic Letters, and from the entire history of the Church, it is clearly evident that the priest of Christ is not merely a minister of the sacred rites, an official of the liturgy, but also an educator, an instructor, a shaper of minds and consciences. Indeed, in the mandate of Christ to the Apostles, the teaching ministry precedes the sacramental and liturgical ministry: "Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Matthew 28:19). The Apostles, in conformity with this divine mandate, truly placed the teaching ministry above all other activities; so that St. Paul could say: "For I am not sent to baptize, but to preach the Gospel." (1 Corinthians 1:17).

The reason for this precedence of the teaching ministry is evident: one cannot enrich a soul with grace if it has not first been illuminated by the truth. Hence, the utmost importance, for priests, of Pedagogy, which deals with education in general; of Didactics, which refers to teaching in general and its method; and of Catechetics, which is didactics applied to the teaching of religion.

One might object that the fundamental laws of education are derived from easy experiences, and that good natural dispositions, combined with Christian virtues and the aids of grace, have always produced abundant fruit in the field of pedagogy. But it is true that art perfects nature, and when it comes to religious education, it is truly the art of arts.

[*Latin ed. p. 174*]

Acts of the Apostolic See 174. Official Commentary. The importance of such preparation has greatly increased in recent times. Priests are often called upon to serve as Assistants to the Catholic Action and Directors of religious associations, and these individuals have a primarily educational role. "It is especially incumbent upon the ecclesiastical assistants," said His

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Holiness Pope Pius XII, of blessed memory, "to mold and instruct the members of the Catholic Action, nourishing and fostering them in the pastures of a sure, healthy, and intimate spirituality."

More recently, a new field has opened up for the clergy in state schools, where they are called upon to teach Religion. Now, these environments, which receive the majority of young people who dedicate themselves to studies, present – as has been noted on many occasions – special needs and difficulties that require the teacher to possess uncommon pedagogical qualities, and the lack of which is largely responsible for the scarcity of fruits obtained thus far. It therefore becomes clear that, today more than in the past, it is necessary to provide candidates for the priesthood with a suitable education, even in matters of pedagogy and didactics. Therefore, the following is ordered:

I. PHILOSOPHICAL COURSE. A theoretical-practical course (biennial, for one hour per week) in Pedagogy and Didactics shall be established; this may be entrusted to the Professor of Philosophy, since those disciplines are closely connected with Psychology and Ethics. In this course, it will not be possible to provide a comprehensive treatment of the various topics, but rather, the general principles and guidelines must be imparted with clarity and precision: The concept of education; its purpose, laws, and means; the nature of the student in his educational development throughout life; the educator: his duties and rights; educational law: Church, Family, State; the educational environment: Family, School, College, educational institutions: Oratory, Associations, etc.; Sports; Didactics: its concept, systems, and methods most suitable for various teachings. All of these concepts must be illustrated from time to time by the aforementioned discourse to the Leaders of the A.C.I. of September 4, 1940.

[*Latin ed. p. 175*]

The Sacred Congregation for Seminaries and Universities hereby presents a collection of teachings received from the great Saints and great educators, whose wisdom illuminates both the ancient and recent history of the Church. Furthermore, as a complement, notes on the history of Pedagogy are included, with the aim of forming in young men the correct judgment to discern what is true and good from what is erroneous and dangerous in the various theories and methods. Thus, future Priests – in addition to not being inferior to elementary school teachers, to whom pedagogy and its history have been taught during their training – will be better equipped to navigate the various duties of the sacred ministry, and particularly in the instruction of religion.

It will be of considerable benefit to suggest that seminarians, in the form of lectures, present some of the theses studied in the philosophical course that most strongly oppose contemporary errors (e.g., spirituality, immortality, the freedom of the human soul, the purpose of man, moral law and

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its sanction, etc.) to students of secondary schools, educated individuals, and cultural circles. Similarly, efforts will be made to encourage seminarians to discuss among themselves, under the guidance of the Professor, the most suitable methods for presenting and effectively demonstrating these truths, thereby accustoming them to practically apply what they have learned in theory.

II. THEOLOGICAL COURSE

A practical course in Catechetics should be established, with special attention to religious instruction for students in schools. Rather than establishing a new course, it would be more appropriate to emphasize and specify the existing course in Catechetics, which is already included in Pastoral Theology. Therefore, of the four hours dedicated to Pastoral Theology, two will be assigned to Catechetics. Young theologians will, in writing and orally, address topics of Theology that are related to Catechetics, not only in the manner of...

In the present, difficult circumstances, in the absence of suitable and doctrinally sound manuals of pedagogy, the professor will dictate to the young men the essential concepts that will be presented in the lectures, and, always keeping in mind the Encyclical of Pope Pius XI, *De Christiana iuventae educatione* (December 31, 1929), he will, if possible, draw upon the masterful treatment, based on perennial philosophy, of AUSONIO FRANCHI, *Pedagogy*, with a preface by Father M. Cordovani, O.P., Master of the Sacred Palace, Salani edition, Florence, 1941; the two volumes by Father D. VALLE, S.J., *Pedagogy and Didactics*, Marietti, Turin, 1928; the commendable two-volume work by Canon Professor G. MILANESE, *Pedagogy and Methodology and History of Pedagogy*, Treviso, 1884-85; the *History of Pedagogy* by Father Ruiz A M A DO, S.J., translated, with additions for Italy, by Father Valle, S.J., Marietti, Turin, 1913; and the *Manual of History of Pedagogy* by the Very Reverend Fathers C. BORLA and P. C. TESTOBE, S.J., Paravia edition, 1935.

[*Latin ed. p. 176*]

Acts of the Apostolic See – a commentary, official homilies, and explanations of the Gospel, but also in the form of lessons for students of various schools, under the guidance of the Professor, and they will discuss the best method of delivering such lessons. It will also be necessary to introduce, where they are not already in use, practical exercises in catechetical instruction (cf. C.L.C. canon 1365 § 3) – in addition to some Parishes – in a school (public or private) or even in the Seminary itself. For example, young men in the fourth year of Theology could give some lessons to students of the Lyceum, but always under the guidance of the Professor of Catechetics, who, at the end of the theological course, will give his reasoned judgment

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on the suitability and aptitude of each seminarian for teaching Religion in schools.

It is important to note that in written and oral exercises, both during the philosophical and theological courses, the focus must be on the positive aspect, that is, to clearly and solidly establish the truth, avoiding unnecessary polemics, and even more so, invectives in refuting erroneous doctrines. Let the young clerics be persuaded that teaching Religion is not only the teaching of the most noble of sciences, but it is the transmission of the *verbum vitae* (the word of life), which the Lord will make fruitful in the hearts of those who listen. Therefore, it is not a simple task of doctrine, for which scientific preparation alone is sufficient, but it is above all an apostolate, for which the grace of God and the cooperation of a good example on the part of the teacher are indispensable. We do not doubt that the norms contained in this document will be applied starting next January; however, we would appreciate a sign of assurance regarding this matter.

With sentiments of particular respect, I remain, in Rome, on December 21st, the Feast of St. Thomas the Apostle, 1944.

Of Your Excellency, Most Reverend, I am, for Your service,

G. Card. PIZZARDO, Prefect.

E. Rufiini, Secretary.

[*Latin ed. p. 177*]

Ann. et vol. XXXVII, 25 July 1945 (Ser. II, v. XII) - No. 7 OFFICIAL COMMENTARY ON THE ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION OF BATHURST (EDMUNSTON), CONCERNING A PORTION OF THE TERRITORY OF THE BATHURST DIOCESE, FROM WHICH A NEW DIOCESE IS ESTABLISHED, A SUFFRAGAN DIOCESE TO THE METROPOLITAN CHURCH OF MONCTON. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERMANENT COMMEMORATION. For the better promotion of the good of souls, it is of the greatest importance that the circumscription of dioceses be arranged in such a way as to respond most closely to the needs of the faithful, according to the circumstances of each place. Considering this, We have, with a willing heart, accepted the petitions of the venerable Brother Camille Le Blanc, the present Bishop of Bathurst in Canada, in which he earnestly requested that his diocese, extending over too large a territory, be divided, and that a new diocese be established from it, to be entrusted to the care of another vigilant pastor. Wherefore, after consultation with the venerable Brothers Our Cardinals, Prefects of the Sacred Congregation Consistorial, and with the assistance of the venerable Brother Hildebrando Antoniutti, Archbishop titular of Synnada in Phrygia, and Apostolic Delegate in the Canadian Prefecture, and with those who, as the case may require, are present, including those whose consent is

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presumed, after mature deliberation and with certain knowledge, by the fullness of Our apostolic power, from the diocese of Bathurst, 13 - A.M., vol. XII, no. 7. - 25-7-1945.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis — The official commentary establishes that the territory comprising the counties of Madawaska, Victoria, and the western part of the county of Restigouche, commonly called Restigouche Sud, up to the line parallel to 67 degrees, is separated from the civil territory; within this area, there are two parishes: St. Quentin and Kedgwick, and two missions: Lauvrière and St. Olivier; and from this territory thus separated, we establish and constitute a new diocese, which will be called "Bathurst." We establish the episcopal seat of this new diocese in the city of Edmunston, from which the diocese itself takes its name; and we place the bishop's chair in the temple dedicated to God in honor of the Immaculate Conception of the Blessed Virgin Mary, which is located there, thereby raising it to the rank and dignity of a cathedral church; and we grant to it and to the bishops of Edmunston, for the time being, all the rights, privileges, honors, insignia, with which other episcopal sees and their prelates are commonly endowed, and we subject them equally to all the burdens and obligations with which others are burdened. Furthermore, we constitute this new Church of Edmunston as a suffragan of the metropolitan Church of Moncton, and we subject the bishops of Edmunston, for the time being, to the jurisdiction of the metropolitan Archbishop of Moncton. Moreover, until a cathedral chapter can be established, we grant that for the processing of legal matters, diocesan canonical consultants be chosen and used. Furthermore, with regard to the governance, administration, seminary, rights and obligations of the clergy and the faithful, and other matters pertaining to the diocese of Edmunston, we order that those things which the sacred canons prescribe be observed. With regard to the clergy in particular, we decree that as soon as these Letters are demanded for execution, the clergy of that Church shall be considered to be assigned to it, in whose territory they legitimately reside. Finally, we command that all documents and acts pertaining to the new diocese be delivered by the chancery of the diocese of Bathurst to the new diocese of Edmunston as soon as possible, so that they may be diligently preserved in its archives. For all of the above matters, as established and constituted, we delegate the venerable Brother Hildebrand Antoniutti, Apostolic Delegate in the Canadian Prefecture, to ensure their execution, and we grant him the necessary and appropriate powers for this purpose, including the power to delegate anyone constituted in an ecclesiastical office, and we impose upon him the obligation to transmit to the Sacred Congregation Consistorial an authentic copy of the executed acts, as soon as it is permissible. These present Letters and all that they contain, even with regard to those who may be concerned, or who may

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believe that their interests are at stake, even if they are not specifically and individually mentioned, or if they have not agreed to the foregoing, shall never be subject to any claim of fraud, deception, or nullity.

[*Latin ed. p. 179*]

The Acts of Pope Pius XII, paragraph 179: That [certain documents] may be noted, impugned, or called into question, whether due to a flaw, or to the intention of [their authors], or to any other substantial and unforeseen defect; but that these [documents], as having been made and issued with full knowledge and authority, shall always remain valid and shall have their full and complete effects, and shall be inviolably observed by all to whom they apply; and that, if anyone, with any authority, knowingly or unknowingly, should attempt to contravene them, we will and declare that it shall be entirely null and void, notwithstanding any rules in synodal, provincial, general, and universal councils, in general or special Apostolic Constitutions and Ordinances, and any other provisions of the Roman Pontiffs, Our Predecessors, and all other contrary things, even those worthy of special mention, to all of which We derogate by the present [decree]. We wish that to these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, the very same faith be given as would be given to these Letters if they themselves were presented or shown. To no one is it permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with such reckless audacity to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on the sixteenth day of December, in the sixth year of Our Pontificate.

For the Holy Roman Church:

I. Card. GRANITO DI BELMONTE, Chancellor

Fr. RAPHAELC. Card. ROSSI, Dean

8th College, 8th Congregation of the Consistory

Ludovicus Alfridus Loco

[Signatures and seals follow, as indicated by the Latin abbreviations.]

[*Latin ed. p. 180*]

To the Most Reverend and Eminent Cardinals, and to the Most Reverend Archbishops and Bishops of GALLIAE. PIUS PP. XII. My beloved sons, greetings and Apostolic Benediction. At the very moment when a terrible trial was befalling your beloved homeland, We wished to express to you the profound impact that such a calamity had upon Our heart, and the deep sympathy We felt for your suffering. Knowing, however, of the

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spiritual resources available to France, by which it might find, even in its adversity, the impetus for new ascensions, We addressed to you words of comfort and firm hope, and We have renewed them whenever the opportunity presented itself. Recently, indeed, desiring, as it were, to prelude their realization, We were pleased to proclaim Saint Therese of the Child Jesus as the secondary patroness of France, together with Saint Joan of Arc, under the protection of Our Lady, who is the principal patroness in the sublime mystery of her Assumption. But behold, even surpassing all human predictions, the Divine Will has manifested itself in favor of your beloved homeland, and already, the work of national reconstruction is resuming at an accelerated pace. Therefore, We wish to tell you with what joy We are intimately united with you at the dawn of this resurrection, as We were in the time of sorrow and distress. Certainly, We are not unaware that, resurrected, France still bears the scars inflicted upon it by this devastating war, which, sparing neither men nor things, has brought human suffering to a degree that it had perhaps never reached in the past. However, while We rejoice in observing the visible signs of the new ascensions to which the Lord is preparing your beloved country, We also share the sorrows that still weigh upon your sons, present or absent, far from it. We desire that all, even those who perhaps believe themselves separated from Us, may know how deeply the Common Father feels the pains of His children, of all without exception, and with what heart He implores Divine Providence to console them, and to bring an end to such harsh and numerous separations, by hastening the return of peace.

[*Latin ed. p. 181*]

The Acts of Pope Pius XII:

We earnestly desire that, matured in common suffering, the members, far from becoming embittered and withdrawn, may instead, through the ways of the Lord, expand in mutual and fraternal understanding, convinced of the purifying and redemptive value of suffering and the Cross. We also desire to see all activity based on the foundation of this authentic charity, of which you have, in times of trial, given magnificent examples, and which is indispensable for the reconstruction of a world shaken to its very foundations. Indeed, it is a new world that must be brought forth from the ruins accumulated by the present war; a world better ordered in its legal structure, a world more just and wholesome, in which men strive to eliminate the most glaring injustices and to seek the reasons for fraternal union rather than the causes of discord or resentment. This is a most difficult problem, upon which the future of civilization depends, but one that should not discourage the Church, which possesses institutions that are both firmly traditional and eminently modern. As the custodian of the heritage of truths and means of salvation transmitted by its Divine Founder, it makes its own, today as always, the words that

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the Apostle spoke before the pagan world: "Omnia possum in eo qui me confortat" (I can do all things in Him who strengthens me). The Church, moreover, can count on the collaboration of the clergy and the laity. Both, especially in the land of France, have shown by their example what even on a human level, devotion can achieve, a devotion capable of rising to the sacrifice of freedom and life, generously given for the supreme interests of the Fatherland. May we soon see, from the ranks of your splendid organizations, a great number of people arise, firm in their principles, accurately informed of the doctrine of the Church, dedicated to permeating the social, economic, and legal spheres with the true Christian spirit, and to ensuring, through their civic and political action, the safeguarding of religious interests. Above all, may we see, through the combined efforts of the Church, the State, and family institutions, the family – the natural environment in which the human person normally develops, and of which, alas, the war has made one of its greatest victims – soon regain its stability and fertility in France. However, do not cease to remind your members that they can give nothing to the world unless they themselves have participated in the "fulness of Christ." Let them know well that, called to respond to the innermost aspirations of society, they will fulfill their...

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Commentarium Officiale: Concerning missions, according to the degree to which they have progressed in the knowledge of Christ, of His work, of His doctrine, and of the Church which He founded in order to perpetuate His life in souls. This pertains especially to the Clergy and to young men who, under the protection of the Sanctuary, are preparing to one day become the salt and light of the earth. We are not unaware, indeed, of the eagerness with which you surround them in your Seminaries, with what zeal and spirit of sacrifice you seek to form their minds and their hearts. Moreover, this solicitude and zeal have already, at least in part, been recompensed by Divine Goodness. For it has reached Us that, despite the very grave difficulties of the present time, several Seminaries have reopened this year with a very consoling number of young candidates for the priesthood, just as it has reached Us that, even in prisoner camps, more than one vocation has sprung forth. May it please God that We may see the great traditions of science and piety, which in the past have formed so many illustrious priests and prelates, be perpetuated in all your Seminaries. Therefore, see to it that, from the very first years, your young clerics grow in the knowledge of the Saints, that is to say, in the practice of sacrifice and prayer, and that their education develops in a rich and fertile soil. On the other hand, since God calls His children to act in specific circumstances of time and place, of persons and concrete requirements, take care also to ensure that your Clergy, while remaining

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steadfastly faithful to the principles, constantly strives, with all wisdom, to adapt its actions to the necessities of the present time. Encouraged by your word and by your example, it will seek to discern such necessities, by deepening the study of social problems, from which depends, if they are resolved in the light of the Gospel and the repeated teachings of this Supreme Chair, the elevation of workers to a more suitable and more fitting level of life, and one more in accordance with the eminent dignity of the human person. Our apostolic ministry also compels Us to draw the attention of Our beloved sons of the French Clergy and laity to what rightly can be considered as the supreme condition of all legitimate and fruitful collaboration in the hierarchical apostolate, namely, filial dependence on those whom the Holy Spirit has placed to govern the Church of God. From this conformity of aims and means that must unite Bishops among themselves and the faithful with their Pastors, We draw great joy.

[*Latin ed. p. 183*]

From the Acts of Pope Pius XII, 183, are portents of the efficacy of an action entirely destined for the common good and the reconstruction of the Fatherland, entirely aimed at abolishing that human *vetustas* which the coming of Christ to the earth rejected, in order to make shine in society those teachings which bring light and peace to the world. With even greater conviction than eight years ago, We repeat to you the words which We pronounced from the chair of Notre Dame: "Be faithful to your traditional vocation! Never has a time been more opportune for you to fulfill your duties, never a more beautiful time to respond to them. Do not let the hour pass, do not let wither the gifts that God has bestowed upon you for the mission that He entrusts to you; do not squander them, do not profane them in the service of some other deceptive, inconsistent, or less noble and less worthy ideal!" As a testament to Our very special benevolence and as a pledge of the ardent desires with which We accompany you in the execution of this great task, We wholeheartedly grant to you, Dear Sons, to the Clergy and to the people entrusted to your care, to the noble French nation and to those who govern its destiny, Our paternal Apostolic Blessing. From the Vatican, on the feast of the Epiphany, January 6th of the year 1945, in the sixth year of Our Pontificate.

PIUS PP. XII

TO THE MOST ILLUSTRIOUS AND VENERABLE MAN, VLADISLAUS ANDERS, GENERAL PREFECT OF THE POLISH FORCES IN ITALY.

PIUS PP. XII

Beloved Son, Illustrious and Honorable Man, greetings and Apostolic

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Blessing.

That We may open Our paternal heart to you and to all those who were recently admitted before Us, and that We may express Our most heartfelt gratitude for the shield presented to Us, perfectly crafted by excellent artistry, We desire, through these letters, to once again testify to you of Our most devoted sentiments towards the Polish nation.

In this shield, as it were in a single glance, We perceive, in a certain way, your entire Fatherland, terribly devastated at present by war, its glorious history and its outstanding deeds, its unwavering faith, and its boundless love for the Catholic Church and the Vicar of Jesus Christ.

But something also shines forth from it, which encourages Us, and which encourages you to hope; in the silver...

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary. Indeed, L'Aquila, which holds this most beautiful work in the center, and which, as it were, encompasses and protects your cities and your communities with its emblems, the Virgin Mother, Queen of Poland, shines forth with her benefits and kindness, and seems to embrace your people and their ancestral land with her maternal protection. If greater ruins continue to accumulate, and if matters are still uncertain and precarious, it is not, as you rightly point out, to lose heart; for above the fleeting and perishable plans and endeavors of the human mind – as the history of Poland itself teaches – the most Provident Divine Will is established eternally, from which it is to be obtained that all those things which have been brought forth by grievous errors, injustices, murders, and hateful slaughters, may be restored to truth, justice, and charity, and brought back to the right order.

We pray especially for your Poland and for Ours, through the Most Holy Virgin, whom you venerate with singular piety in the sanctuaries of Ostrabrama and Czestochowa, and while we impart to you, beloved son, Illustrious and Honorable Man, and to all the most dear Polish people to Us, the most loving Apostolic Blessing in the Lord, as a pledge of our heavenly favor and our benevolence.

Given at Rome, at Saint Peter's, on the twenty-seventh day of the month of January, in the year 1945, in the sixth year of Our Pontificate.

PIUS PP. XII

TO THE MOST REVEREND D. BERNARD GRIFFIN, ARCHBISHOP OF WESTMINSTER: ON THE RETURN OF JOHN HENRY NEWMAN TO THE UNITY OF THE CATHOLIC CHURCH.

PIUS PP. XII. To the Venerable Prelate, greetings and Apostolic Blessing.

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Now that the century is drawing to a close, in which John Henry Newman, the ornament of all of Britain and the Church, after having, for a long space of years, been drawn with anxious and solicitous desire to the truth of the Catholic faith, gladly and willingly responded to the call of God, you, as President of the Episcopal Conference of England and Wales, have sent us letters in which, also in the name of other sacred prelates, you requested that we join you in commemorating this happy event.

And We shall do so, not only because Our paternal heart is inclined towards you, not only because the very matter is pleasing, but also because reasons and connections, handed down from your ancestors, demand and require it for the English people.

[*Latin ed. p. 185*]

The acts of the Popes have, from ancient times, intervened among the Romans. For you know that, from the origins of the Church, Our Predecessors have been among you not as external citizens, but as most loving Fathers; and that preachers of heavenly truth have been sent repeatedly from this Apostolic See to your lands, to either first introduce Christian precepts, or, as time passed, to revive those that had weakened, and to restore them to their former glory. In this regard, it seems most fitting and worthy of our consideration and meditation, concerning that most distinguished man, whose happy return to Christian unity you will commemorate, that he devoted his entire life to it with all his strength and tireless labor; and that, after the beauty of Catholic doctrine shone forth in his mind, no difficulties of any kind, no preconceived opinions, no upheavals of things, nor even the indignation of friends, hindered or delayed him from adhering completely to the truth; but rather, he retained it so steadfastly and consistently throughout his life, that it served as the principal standard of his entire course, and from it he drew the greatest joy. This, without a doubt, Venerable Brother, is to be attributed in a special way to John Henry Newman; although there are not few, nor are they slight, other virtues that undoubtedly commend the greatness and glory of him to posterity. For if "nothing is sweeter to the soul than the knowledge of truth," then, when it comes to the doctrine of true religion, with which the eternal salvation of each of us is most closely connected, then the most diligent and keen investigation of it demonstrates the greatness and nobility of the human mind, and its complete possession makes the soul more happy and blessed. Therefore, we believe that the commemoration of this distinguished man will be most useful not only to those who, remaining within the bosom of the Catholic Church, enjoy the integrity of religious doctrine, but also to those—among you not a few—who today are more earnestly striving and impelled by the pursuit of incorrupt truth, and who turn their minds freely, without preconceived opinions, to the See of the Prince of the Apostles, to the beloved Rome, and who venerate the sacred cradle of the Chris-

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tian religion. We embrace them all with boundless charity; and we pray and beseech God to grant them those heavenly consolations and joys, with which John Henry Newman, after so many labors, cares, and anxieties, was finally happily and joyfully refreshed in this earthly exile. Meanwhile, during these upcoming celebrations of yours, may God grant you abundant blessings.

[*Latin ed. p. 186*]

Acts 186 of the Apostolic See – Official Commentary, bearing witness to the abundant fruits, and the paternal benevolence of Our own, We most lovingly impart the Apostolic Blessing in the Lord to you, Venerable Brother, and to the other Archbishops and Bishops of all of Great Britain, and to each individual flock entrusted to you. Given in Rome, at Saint Peter's, on the tenth day of the month of April, in the year 1945, the seventh of Our Pontificate. PIUS PP. XII.

To the Most Reverend D. IOANNES DE JONG, Archbishop of Utrecht, and to the other Bishops of Holland.

Venerable Brothers, greetings and the Apostolic Blessing.

While, after countless and grievous sorrows, with which your own country has also been afflicted for so long, the arms have finally ceased, and better times now seem to be dawning, We earnestly desire to open Our paternal heart to you through these letters. As you well know, We have scarcely had time to send you, Venerable Brother, Paul Giobbe, Archbishop with the title of Ptolemais in Thebaida, who, acting as an Apostolic Envoy, would sustain Our presence among you; but since this does not seem sufficient to satisfy Our most loving will towards you, We wish to offer a new testimony of Our benevolence at the present time, which We believe will be pleasing to you, to your clergy, and to your people.

As the immense devastation, calamities, and sorrows, which have so severely afflicted almost the entire human community in recent years, have deeply moved Us, so We were particularly saddened that your beloved nation – a nation so averse to military fury, and dedicated to safeguarding the rights of peoples, and to promoting peace, concord, and mutual benefit – was caught up in such a terrible storm, which has brought such great harm to its fertile land and peaceful people. And not only in the territory of your country, but also in the overseas territories of Holland, you have suffered immense grief, ruins, and losses, by which the heralds of the Gospel and the missionary endeavors, which have yielded such salutary fruits and promised even greater benefits for the future, have suffered grievous damage. Therefore, whenever We have had the opportunity to offer you and your citizens some relief and consolation, We have done so with a willing and generous heart; and when human resources were lacking to fulfill Our wishes and intentions, We have sought to be your advocates and

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sharers in your sorrows, to the best of Our ability.

[*Latin ed. p. 187*]

187 The Acts of Pope Pius XII, Father and God of all consolation, record that we have offered up our prayers, and we implore Him that He Himself might alleviate your distresses, grant you relief, and, turning you towards heavenly things, make them more bearable. However, in these sad events, news has reached Us, which has greatly comforted Us: We know that you have shone as an example of Christian fortitude and obedience to the divine will; We know that you have zealously defended the integrity of the Catholic faith and the most sacred rights of the Church, and that you have spared no cares nor any labors to protect your schools, associations, and societies, so that the flock entrusted to each of you might be protected from false and pernicious doctrines, and led to the pastures of truth. We are also aware that almost countless sacred ministers, holy virgins consecrated to God, as well as men and women of the lay state, have faced every kind of peril with trust in God, so that they might not deviate from the correct norms of Christian conscience. Indeed, alas, you have all endured for so long a period of time such pains, distresses, and tribulations, that it would not even be permissible to contemplate them, and which, unless the most merciful God had imparted strength and virtue to you, you could certainly not have borne and suffered for. We especially remember with a sorrowful heart that many of your citizens have been deported far from their native homes, and either detained in places of public custody, or forced to perform heavy and arduous labors, while their loved ones, far from them, were afflicted with the most grievous suffering and were tormented by the most acute anguish; and that among these, not a few, even from the ranks of the clergy, have met a most bitter death. And it has come to Our attention that many regions of your land have been miserably flooded, and that cities, towns, and villages, once flourishing, have been reduced to squalor. We are also aware that, almost everywhere—especially in the provinces facing the west—the scarcity and harshness of provisions have greatly increased. Nevertheless, We see that many of Our sons from the Netherlands have endured such calamities with the spirit that befits followers of Jesus Christ; and therefore, their sufferings, joined with the torments of the Divine Redeemer, have had salutary and fruitful effects in expiating their sins, in pleasing God, and in obtaining His favor. Therefore, We hope that a great deal of heavenly benefit has arisen and will arise from these grievous evils, through the inspiration of divine grace, so that many may attain what the Apostle of the Gentiles speaks of, writing: "That I may be filled up in those things that are wanting of the sufferings of Christ." 1 Cf. 2 Col. 1:24; 1 Cor.

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1:3. 2 For this was pleasing in the sight of the Divine.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Commentarium Officiale. As you know, Venerable Brothers, wisdom, associated with our shared labor, is necessary to perfect and complete the work of Redemption; a work which can benefit all members of the mystical body of Jesus Christ, even those who do not excel in penance, restraint of the senses, or voluntary and harmonious mortification of the body. Therefore, we are pleased to congratulate you with all our heart, both for the Christian fortitude with which you have bravely endured such grievous hardships, and for the vigilant care and solicitude with which you have striven to promote the eternal salvation of your flock, to alleviate its needs, to heal its wounds, and to raise its hopes. And especially, we congratulate you on the wonderful and closest union of wills, by which you are all bound to Augsburg, your rightful Queen, and to the bonds of fidelity to her legitimate authority, and on the auspicious day when you were able to restore your homeland, enriched with freedom, peace, concord, and prosperity. However, as you know, much remains to be done, and it is essential that we, along with you, dedicate ourselves to accomplishing it. First of all, it is necessary that not only weapons, but also hatred and animosity be laid down and cease; it is necessary that, with peaceful minds and with justice and equity restored to affairs, the foundations of that restoration and reparation be laid, without which no edifice of society can be built or endure. In all these matters, it has become clear to you how important it is that the precepts of Christian doctrine shine in the minds of all, and that they be reflected in both private and public morals; how important it is that all Catholic associations and undertakings, of which there are chronicles and other suitable writings to be published, be revived among you as soon as possible, so that, with their salutary power and virtue, they may thoroughly reform the fabric of civil society; and how important it is that childhood, youth, and mature adulthood alike draw from the sacraments, from the fountains of heavenly life – especially from the Eucharist, which should be received most frequently and piously – the life that surpasses all understanding; and finally, how important it is that the harmonious agreement and cooperation of all citizens – inspired by divine charity – be manifested in restoring all that which *bella*, discord, and animosity have most miserably destroyed and disturbed. We especially commend charity to you, Venerable Brothers, for it is the one thing that can heal all the present distresses, calamities, and evils; therefore, we believe that there is no better way for us to conclude these letters than by repeating the words of the Apostle John: "Children, love one another."

[*Latin ed. p. 189*]

The Acts of Pope Pius XII, meanwhile, bear witness to the auspiciousness

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and paternal benevolence of Our actions, as We impart, with the greatest affection in the Lord, the Apostolic Blessing to you, Venerable Brothers, and to the flocks entrusted to you. Given in Rome, at Saint Peter's, on the tenth day of the month of May, in the year 1945, the seventh of Our Pontificate.

PIUS PP. XII

MESSAGE: To the faithful, given by the Supreme Pontiff on the seventeenth day of the month of June, in the year 1915, for the centennial celebration of the Sodality of the Sacred Heart of Jesus, dedicated to prayer, in the Basilica of Paris.

"We are, in heart, with you, families of France, who have just renewed your consecration to the Heart of Jesus. A million families consecrated to the Heart of Christ who loves the French: what splendor, what power! What responsibility, too, for the destinies of your homeland are in your hands, but under the double condition that, proud of your belonging to Christ and conscious of the strength it confers upon you, you remain steadfastly faithful to this belonging, and that you valiantly make use of this strength.

The value and prosperity of a people reside not in the blind action of a confused multitude, but in the normal organization of healthy and numerous families, under the respected authority of the father, under the wise and vigilant providence of the mother, in the intimate and cooperative union of the children. Each family extends, dilates into the kinship united by the bonds of blood. And the alliances between families further, through their harmonious interweaving, constitute, link by link, a whole network whose flexibility and solidity ensure the vital unity of a nation, a great family in the great home that is the homeland. A network so perfect and delicate that each link that should break or loosen would risk compromising, with the integrity of the network, the entire organism of society. Now, this rupture or loosening, this weakening or degeneration of the family occurs with its disastrous consequences whenever an attack is made on the sanctity or the indissolubility of the marriage."

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary: marriage, either through infidelity or a lack of conjugal fecundity, whenever parental authority, either through the abdication of the parents or the insubordination of the children, is thwarted. Fragments of broken or disintegrated families are scarcely more conducive to forming a healthy and stable society than the amorphous conglomeration of individuals of which We spoke recently.

1. Great, indeed, noble, and pure is the happiness of a patriarchal home, intact in its integrity as well as its dignity. But – who would dare deny it? – this happiness is the price of adherence to rigorous duties, of victory over obstacles or temptations, over unruly passions or the temptations of the

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flesh or the heart. This requires courage, a generous courage, and above all, a constant, continuous, year-round, lifelong courage. Unless one strangely ignores human weakness, stubbornly closing one's eyes to the obvious, it must be recognized that such courage cannot arise, let alone be sustained, solely through the effect of the arguments of simple and cold reason. The pure doctrine, the sublime morality, and the eternal hopes of the Christian faith greatly contribute to its generation, but it is not primarily its external action that gives to the religion of Christ this salutary influence, this wonderful virtue of safeguarding the purity and sanctity of marriage and the family amidst a corrupt and corrupting false civilization. Christ acts in souls through the infusion of His grace more than through His teachings, His exhortations, and His promises: above all, He is, through His Eucharist, the "fountain of life and holiness."

2. What an august temple becomes the home where the father, the mother, and the children live, nourished and sustained by the flesh and blood of God! When a family lives in Christ, when, through its consecration to the Heart of Christ, it has ratified its union with Him who has conquered the world and has devoted itself to the love, the service, and the reign of that divine Heart, when it has made His reign the ideal that fascinates it and to which all its aspirations aspire; when many families, animated by the same spirit, striving for the same ideal, are united in the compact integrity of the mystical body of the God-Man, when these families number thousands, hundreds of thousands, when a million fathers, mothers, millions and millions of children dedicate with passionate fervor all their energies to promoting the cause and the reign of Jesus, who will measure the power of such an army under such a leader?

1. Radio message of Christmas 1944.

* Litanies of the Sacred Heart.

[*Latin ed. p. 191*]

The Acts of Pope Pius XII state: "Should timidity, hesitation, and distrust weaken your spirits and stifle your zeal, all your efforts would be rendered fruitless. And therefore, We urge you to embrace the pride of your belonging to Christ, the awareness of your strength, so that, under His guidance and within His reign, everything may be restored, which is an essential condition for witnessing His wondrous effects. Therefore, be courageous, Christian families, French families of the Sacred Heart! Your ranks are sufficiently numerous and strong to proceed with confidence. Yet, observe! Do you not see other families, far more numerous than your own, looking to you, awaiting only to join you, spurred on by your example?

Your consecration to the Heart of Jesus seals a pact between Him and your families. He initiated it through His promise: "I will bless them," He said to Saint Margaret Mary. On your part, with all the solemnity that your means allowed, under the blessing of the priest, His representative, you

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have placed His image in a place of honor in your home, proclaiming Him as its sovereign, and thereby officially committing yourselves to regard and treat Him as such. He will never fail to keep His word: He is the faithful God. Do not fail to keep yours. Let Him reign in your homes and around you. Consecrated, your dwelling is, by definition, now a sacred dwelling: nothing within it should offend the eyes, the ears, or the Heart of Jesus. He is its King: He must receive from you a constant tribute of respect, devotion, and love. Loving Head of your home, He is intimately associated with all its aspects, and nothing – no sorrow, no joy, no worry, no hope – should be conceived without Him. This is the Kingdom of Christ: it is sacred! It would be a vain and sterile act of self-complacency, or rather, a humiliating contradiction, to be unaware of your strength if you do not use it to uphold, defend, and conquer the rights of the Heart of Jesus, which are also your rights, the rights of your family, and of your nation. Fathers of Christian families, who are the honor and vitality of France, it is your duty to speak and act on behalf of your families, on behalf of France, this France that, in the wake of painful disasters,..."

[*Latin ed. p. 192*]

The moving humility of her repentance, the ardor of her love and devotion, are engraved upon the facade of your basilica of Montmartre. "Penitent and devoted!" Therefore, in the name of your families and of France, defend the sanctity of marriage and the unity of the family, which are ravaged by divorce; defend the authority of parents and their freedom to raise their children Christianly, without harm; defend childhood and adolescence against impious and dishonest propaganda, against the seduction of scandalous spectacles, against the pernicious licentiousness of a press and a radio without control. In the name of your families and of France, reclaim for your cities decency, the dignity of streets and public squares, the right for your fellow citizens to practice their religion openly, for your clergy, your religious men, your religious women, the right to do good to the young, the ignorant, the poor, the sick, the dying. In the name of your families and of France, prepare and procure the coming of the reign of God and of the Heart of Jesus in your homeland, the recognition of His divine majesty, in the sanctification of Sunday and of holy days, in the exercise of public worship, in the practice of social justice and charity, in Christian fraternity among all Frenchmen through mutual reconciliation, in peace. You have just proclaimed once again that you believe in the Christian vocation of France. He who is the author of this sublime vocation is faithful: "God is faithful." 3 May it be that, through you, Christian families consecrated to the Heart of Jesus, France, for her part, may be faithful to respond to it. It is with this confidence that We give to you all, to your entire beloved people, and especially to the youth, the hope of the homeland, with all the

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outpouring of Our heart, Our Apostolic Blessing. * 1 Cor. 1,9.

[*Latin ed. p. 193*]

Sacred Roman Acts 193

ACTS OF THE SACRED ROMAN ROTA

Decree Concerning the Organization of Studies at the Sacred Roman Rota.

The Sacred Roman Rota has never possessed anything more valuable than its Studies, through which it has gained considerable prestige and honor in the history of law. Therefore, it is not surprising that, having scarcely revived its ancient practice, the Sacred Rota has diligently striven to re-establish a new Study, through an Ordinance issued on December 21, 1911. Even the Sacred Congregation for the Discipline of the Sacraments, deeply concerned with the sacrament of matrimony, in a new Instruction issued on August 15, 1936, wrote: "Hence, it is the intention of the Holy See, and this should be known to the Reverend Ordinaries, that young men, at least having obtained a doctorate in Canon Law in this esteemed City, especially at the Study of the Sacred Roman Rota, be educated in order to properly conduct proceedings and to judge correctly, guided by justice and truth."

Therefore, in order to more fully satisfy the intention of the Holy See, the dignity of the ecclesiastical tribunals, and the salvation of souls, the Sacred Rota has deemed it necessary to replace the ancient Ordinance, which had already become obsolete in some respects, with the present Ordinance, better suited to the needs of the present time.

I. At the Sacred Roman Rota, there exists a Study which all those who aspire to obtain the title of Royal Procurator and Advocate must attend for three years.

II. The Study is governed under the authority and vigilance of the Dean of the Sacred Roman Rota.

[*Latin ed. p. 194*]

494 Acta Apostolicae Sedis - Official Commentary III. The Dean, presenting the matter, causes the College of Auditors to elect a Moderator for the Studies, and may also elect a Sub-Moderator, the former from among the Fathers Auditors, the latter from among the officials of the sacred tribunal. IV. Professors in the Studies, whether Auditors, or officials of the tribunal, or others, are selected each year by the Dean, after hearing the Moderator of the Studies. V. The following disciplines are taught in the Studies: 1. Judicial Deontology, or Moral Theology applied to the offices of the tribunal; 2. Jurisprudence concerning various parts of Canon Law, especially concerning matrimonial law, penal law, and procedural law; 3. The practice

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of the offices of the tribunal. The method employed in the Studies is that which is carried out primarily through exercises and discussions. VI. It pertains to the Moderator of the Studies to order and distribute the prescribed disciplines, to arrange what contributes to the proper conduct of the Studies, to report to the Dean on the state and condition of the Studies, and also to suggest what appears to contribute to its progress. VII. It pertains to the Sub-Moderator of the Studies to assist the Moderator in governing the Studies, to collect documents pertaining to the Studies, and generally to ensure that the Moderator's instructions receive perfect execution. VIII. Clerics, whether secular or religious, and laymen, who have at least a license in Canon Law, and who are duly commended by their Ordinary, may be admitted to the Studies; clerics are also required to present a "nihil obstat" from the Vicariate of the City. However, no one is admitted to the examination for Procurator or Advocate, unless he has obtained at least a degree in Canon Law from a University or Faculty recognized by the Holy See.

[*Latin ed. p. 195*]

Sacra Romana, 195. He who has attained the degree of Bachelor, at least in Canon Law, and desires to attend the Studium, and aspires to the title of Royal Procurator or Advocate, may request the Dean to admit him as an extraordinary Auditor.

IX. Admission to the Studium is reserved to the judgment of the Dean. Those admitted are bound each year to take an oath according to the customary formula; and the notary reports to the Dean regarding the oath taken by each.

X. Those admitted to the Studium must attend the exercises, study the cases assigned to them, present their theses, clarify the questions proposed to them, complete the suggested investigations in the library, and perform other tasks of that kind; they may also assist in oral discussions, unless the Dean or Professor prohibits it.

XI. To those admitted to the Studium, observing the rules of the tribunal, it is permitted to examine the positions of cases that have been assigned to them, and also, on designated days and hours, to frequent the tribunal's library; however, they may not take the positions or books with them. Upon completion of any work, they are bound to return to the tribunal all summaries and other documents that they have.

XII. Regarding the examinations of the students, the Professors render their judgment and enter it in the register; the written judgments, as well as the details of the examinations, together with the registers, are kept in the archive of the Studium.

XIII. At the end of each year of study, and after a particular examination, the Professors render a written judgment regarding the diligence, as-

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siduity, activity, and merit of each student; they also declare whether they consider them suitable to be promoted to the following year; the promotion, however, is determined by the Dean.

XIV. After a three-year course of study, and having passed all the annual examinations, the candidate may request the Dean to subject him to a written examination before the Royal College, in order to obtain the title of Royal Advocate.

[*Latin ed. p. 196*]

Acts of the Apostolic See - Official Commentary. If the candidate satisfies the requirements in the aforementioned examination, he is admitted to exercise the functions of Procurator and Advocate, after taking the prescribed oath before the Sacred Roman College, and is granted a diploma as a Royal Advocate. The Most Holy [Cardinal], and the Lord, having deigned to preserve this Decree, ratified on June 8, 1945, have ordered that it be approved, and it is so approved. Rome, June 8, 1945. ANDREAS JULLIEN, Dean.

II. Citations of edicts concerning the Roman Nullity of Marriage (CERRETO-SAETTI). Since the actual place of residence of the Lady Mary Cerreto-Saetti, in the aforementioned cause, is unknown, we summon her to appear before the Tribunal of the Sacred Roman Rota (Palazzo della Cancelleria, Rome) on October 30, 1945, at the twelfth hour, either in person or through a legitimately appointed Procurator, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Royal Hearing will be held for the determination of the cause: Whether the Royal Sentence of January 16, 1945, should be confirmed or annulled in this case. Ordinary pastors, parish priests, and all faithful who have knowledge of the place of residence of the aforementioned Lady Mary Cerreto-Saetti, are to ensure that she is informed of this edictal citation.

FRANCISCUS ROBERTI, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 5, 1945.

I. Stoppini, Notary.

*And since the place of current residence of Madame Marie Cerreto-Saetti, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 30, 1945 at 12 o'clock, to agree or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota.

[*Latin ed. p. 197*]

The Sacred Roman Rota: The sentence of the Tribunal of the Rota dated

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January 16, 1945, must it be confirmed or annulled? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mary Cerreto-Saetti, must, insofar as possible, inform her of this present citation.

III. ROMAN ROTAL CONCERNING THE NULLITY OF MARRIAGE (DB ANGELIS-SGAMBATI)

Since the actual place of residence of the Lord Raphael Sgambati, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 4, 1945, at the eleventh hour, to resolve the doubt in question, or to subscribe to it, and to designate the day on which the Rotal hearing will be held for the determination of the cause: Whether the Rotal sentence of December 20, 1944, must be confirmed or annulled in this case. The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Lord Raphael Sgambati, must take care to ensure that he is informed of this edictal citation.

William Heard, Judge.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 19, 1945.

I. Stoppini, Notary.

*Since the place of the current residence of Mr. Raphael Sgambati, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 4, 1945, at 11 o'clock, to resolve or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota. The sentence of the Tribunal of the Rota dated December 20, 1944, must it be confirmed or annulled? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Raphael Sgambati, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 198*]

Acts of the Apostolic See 198. Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, June 12, 1945, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials discussed: 1) The recognition of the title of Doctor to Saint Anthony of Padua, Confessor. 2) The introduction of the Cause for beatification and canonization of the Servant of God, Giacinto Cormier, a professed priest of the Order of the Friars Preachers.

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Tuesday, June 26, 1915, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed Catherine Labouré, a virgin of the Daughters of Charity of Saint Vincent de Paul, and which are proposed for her canonization.

Tuesday, July 10, 1945, in the Palace of Congregations at Saint Callisto, in the presence of His Eminence, the Reverend Lord Cardinal Gennaro Granito Pignatelli di Belmonte, Promoter or Relator of the Cause of the Venerable Servant of God, Paola Elisabetta Oerioli, widow Buzecchi-Tassis, foundress of the Institute of the Sisters of the Holy Family, the Preliminary Session of the Holy Congregation of Rites was held, in which the Reverend Prelate Officials and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the aforementioned Venerable Servant of God, and which are proposed for her beatification.

Tuesday, July 21, 1945, in the Apostolic Palace at the Vatican, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Brother Benilde, of the Institute of the Brothers of the Christian Schools.

[*Latin ed. p. 199*]

From the Roman Diary, 199 of the Secretariat of State, by Apostolic Brief, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

March 20, 1945. His Eminence and Lordship, Cardinal Eugenio Tisserant, Protector of the Congregation of Jesus and Mary (Eudists), of which the motherhouse is in Paris.

April 26. His Eminence and Lordship, Cardinal Carlo Salotti, Protector of the Congregation of the Oblates of the Virgin Mary, of which the motherhouse is in Turin.

May 14. His Eminence and Lordship, Cardinal Luigi Lavitrano, Prefect of the Sacred Congregation for Religious Orders.

May 18. His Excellency and Lordship, Archbishop Alcide Marina, titular Archbishop of Eliopolis of Phoenicia, Apostolic Delegate in Turkey.

May 23. His Eminence and Lordship, Cardinal Luigi Lavitrano, Protector of the Institute of the Sisters Servants of the Poor of the "Boccone del Povero," of which the motherhouse is in Palermo.

June 1. His Eminence and Lordship, Cardinal Francesco Marmaggi, Protector of the Institute of the Most Holy Child Jesus, of which the mother-

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house is in Rome.

June 13. His Eminence and Lordship, Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Little Handmaids of the Sacred Heart, of which the General House is in Città di Castello.

June 26. His Eminence and Lordship, Cardinal Eugenio Tisserant, Protector of the Institute of the Sisters of the Holy Family of the Sacred Heart, of which the General House is in Rome.

July 2. His Eminence and Lordship, Cardinal Luigi Lavitrano, Protector of the Institute of the Dominican Religious Sisters of the Sacred Heart of Jesus, of which the motherhouse is in Catania.

July 14. His Eminence and Lordship, Cardinal Carlo Salotti, Protector of the Institute of the Most Holy Sorrowful Virgin Mary, Sisters Servants, of which the motherhouse is in Florence.

July 15. His Eminence and Lordship, Cardinal Luigi Lavitrano, Protector of the Congregation of the Servants of the Poor, of which the motherhouse is in Palermo.

[*Latin ed. p. 200*]

From the *Acta Apostolicae Sedis* – Official Commentary with Tickets from the Secretariat of State: The Most Holy Father Pius XII, may He be blessed, deigned to appoint:

Extraordinary Secret Chamberlains of Sword and Cape on August 8th: 1914. Mr. Francesco P. Matthews, of the diocese of Omaha.

Mr. Giuseppe Scott, of the archdiocese of Los Angeles. March 12th, 1945.

Mr. Don Rogero of the Princes of Morra, of the archdiocese of Naples.

Mr. Baron Attilio Tuccari of San Carlo (Rome).

The Noble Mario Tosi (Rome).

Mr. Marquis Ferdinando Bisleti, of the diocese of Veroli.

Honorary Extraordinary Chamberlains of Sword and Cape on March 12th, 1945.

Mr. Domenico Elefante, of the diocese of Castellammare di Stabia.

Mr. Luigi Signorini Corsi, of the archdiocese of L'Aquila.

Mr. Luigi Hausmann (Rome).

Mr. Nicola de Vanna (Rome).

NECROLOGY:

April 1st, 1945. Most Reverend Guglielmo Apor, Bishop of Giàvarino.

May 3rd. Most Reverend Ettore Castelli, titular Bishop of Famagusta.

May 6th. Most Reverend Alberto Giuseppe Gonçalves, Bishop of Ribeirâo Preto.

May 14th. Most Reverend Dionisio Tibiletti, Bishop of San Luigi di Argentina.

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May 20th. Most Reverend Raffaele Crimont, titular Bishop of Ammaedara, Apostolic Vicar of Alaska.

May 24th. Most Reverend Luigi Montenegro y Flores, Bishop of Vera Paz.

June 3rd. Most Reverend Emilio Bunoz, titular Bishop of Tentìril, Apostolic Vicar of Prince Rupert.

June 18th. Most Reverend Edoardo Michaud, titular Bishop of Zabi, Apostolic Vicar of Uganda.

July 5th. Most Reverend Antonio Melomo, Archbishop of Conza, Sant'Angelo dei Lombardi, and Bisaccia.

[*Latin ed. p. 201*]

From A.N. et vol. XXXVII, August 25, 1945 (Series II, vol. XII) - page 8.

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY

ACTS OF THE HOLY SEE

PIUS, POPE

APOSTOLIC CONSTITUTION CONCERNING THE APOSTOLIC PREFECTURE OF CHUMATIEN

THE APOSTOLIC PREFECTURE OF CHUMATIEN, ASSIGNED TO THE DIOCESE OF SINIS, HAVING, THROUGH THE UNWEARYING AND CONSTANT ZEAL OF SACRED LABORERS, AND WITH GOD'S FAVOR, OBTAINED NOTABLE PROGRESS IN RECENT TIMES, AND MISSIONARY WORKS THEREIN HAVING FLOURISHED GREATLY, WE HAVE LEARNED WITH GREAT JOY.

WISHING THEREFORE TO GIVE MERITED PRAISE TO THOSE SAME PROCLAIMERS OF THE GOSPEL WORKING THERE, AND AT THE SAME TIME TO STRENGTHEN THEIR SPIRITS TO UNDERTAKE NEW AND EVER GREATER WORKS, AFTER CONSULTATION WITH THE VENERABLE BROTHERS, OUR CARDINALS, OF THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, WE HAVE DECIDED, WITH OUR OWN WILL, TO GRANT, AS WE JUDGE EXPEDIENT, THAT THE VENERABLE BROTHER MARIO ZANIN, TITULAR ARCHBISHOP OF TRAJANOPOLLIS IN RHODOPENE, OUR APOSTOLIC DELEGATE IN SINIS, UPON HIS PRAYERS, WHICH HAVE BEEN REQUESTED FROM THIS APOSTOLIC SEE, THE AFORESAID APOSTOLIC PREFECTURE OF CHUMATIEN BE ELEVATED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE.

THEREFORE, HAVING DULY CONSIDERED, AND WITH CERTAIN

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KNOWLEDGE, AND WITH THE CONSENT OF THOSE WHOSE INTERESTS ARE INVOLVED, BY THE FULLNESS OF OUR APOSTOLIC AUTHORITY, WE ERECT THE AFORESAID APOSTOLIC PREFECTURE INTO AN APOSTOLIC VICARIATE, RETAINING THE SAME NAME AND LIMITS.

15 - ACTA, vol. XII, n. 8. - August 25, 1945.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary. We establish and decree; therefore, we grant to it and to its Vicars Apostolic, for the time being, all rights, privileges, honors, and powers, by which other Vicariates Apostolic and their prelates enjoy and possess, according to common law, and we likewise subject them to the same burdens and obligations by which others are bound. These things, as above established and decreed, we wish and command to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we decree that copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if these Letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this decree, constitution, concession, statute, and our will. If anyone should presume, with rash audacity, to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on the ninth day of the month of November, in the sixth year of Our Pontificate.

} i For the Holy Roman Church,

I I. Cardinal Granito di Belmonte

8. P. Cardinal Fumasoni Biondi, Dean of the College

S. C. de Ludovicus Kaas, Arthurus

Loco Tieg, in Propaganda

Proton. Mazzoni, Prefect of the Congregation of the Holy Office

Apost. Proton. Apost. Plumbi Cane. Ap., vol. LXIX, n. 11 - Al.

LETTERS Trussardi.

POPE PIUS XII DECLARES Saint Alphonsus Maria de Liguori, Patron of the City and Diocese of Agrigento, together with Saint Gerland, Bishop.

For the perpetual memory of this matter.

— It has been brought to Our attention by the Venerable Brother John Baptist Peruzzo, Bishop of Agrigento, that with ardent love and devotion, the clergy and people of Agrigento venerate Saint Alphonsus de Liguori, which has been pleasing and agreeable to Us. For all in the Diocese of

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Agrigento are exceedingly mindful and exceedingly grateful.

[*Latin ed. p. 203*]

The Acts of Pope Pius XII, page 203, speak of the particular devotion and love that the Founder of the Congregation of the Most Holy Redeemer showed to the city of Agrigento, when, still alive, he sent his members there and took care to establish a house of the aforementioned Congregation in that city. Furthermore, piety and devotion towards Saint Alphonsus were fostered and encouraged by frequent missions, which the members of the Congregation of the Redemptorists held in various towns within the diocese, for the glory of God and the good of souls, with great approval from the people. Therefore, with a fervent desire on the part of the clergy and the entire population of the diocese of Agrigento that Saint Alphonsus, of the same diocese, be declared and confirmed as its patron, the aforementioned Archbishop, whom we have praised, addressed prayers to us, so that we might deign to grant these pious wishes. It therefore seems opportune to us that Saint Alphonsus be established here also as the patron of the city and diocese of Agrigento, since we do not doubt that from this proclamation a great increase in Christian life can be expected in the people of Agrigento. Therefore, having heard Venerable Brother Charles, Cardinal Salotti, Bishop of Praeneste, and Prefect of the Sacred Congregation of Rites, of the Roman Church, and having carefully considered all the circumstances, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We declare, by these present letters, and in perpetuity, that Saint Alphonsus Mary de Liguori, Bishop, Confessor, and Doctor of the Church, is confirmed and declared as the principal patron of the city and diocese of Agrigento, together with Saint Gerland, Bishop, with all liturgical honors and privileges belonging to the principal patrons of the city and diocese by right. Notwithstanding any contrary provisions. These things We decree, We order, establishing these present letters to remain forever firm, valid, and effective; to have and obtain their full and complete effect; and to be fully supported and observed now and in the future; and to be rightly judged and defined; and to be declared void from now on and nullified if anything to the contrary, regarding these matters, should happen by anyone, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of July, in the year 1945, in the seventh year of Our pontificate.

By special order of the Most Holy Father, for the Lord Cardinal from the Secretary of State: DOMINICUS SPADA.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary on the LETTER to His Eminence Cardinal G. U. M.: To the Reverend Father Peter, Titular Archbishop of the Most Holy Trinity in Monte Pincio, and to the Most

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Reverend Archbishop Gerlier of Lyons and Vienne, concerning the Council of Lyons held in the seventh century.

PIUS PP. XII, To Our Beloved Son, greetings and the Apostolic Blessing.

As the seventh century draws to a close, We know that you have wisely decided to commemorate this auspicious event, which has been a source of honor and growth for the Church, and no less so for France. For when Our Predecessor, the blessed Pope Innocent I, "noble in lineage, but more noble in life, renowned for his knowledge and endowed with integrity," 1 convened and presided over the first Council of Lyons, the thirteenth ecumenical council, he fled Rome in order to safeguard his own liberty and that of the Apostolic See. He first visited Genoa, and then Lyons, where he was received with the greatest honor by the clergy and the people; and there he deliberated on the most pressing needs of the Christian commonwealth, and sought to remove or resolve the injustices that were being perpetrated against the Catholic faith.

Indeed, he convened an ecumenical Synod, and with unwavering courage, he defended the rights of the Church, and he restored the clergy and the people to a stricter observance of discipline and to their due dignity, and finally, he proclaimed a sacred war, to be undertaken under the sign of the Cross. This sacred war, as you well know, was undertaken by the most holy King Louis IX of France, one of the princes of Christendom, with a pious and generous spirit, having assembled ships and infantry to respond, as far as he was able, to the invitation of the Supreme Pontiff and the Council of Lyons. Although this undertaking did not achieve the success that the noble zeal of the King and the hopes of all good men anticipated, nevertheless, the courageous virtue of the French and their princes did not diminish, nor did their intense piety and unwavering, diligent fidelity to the Catholic Church and the Supreme Pontiff.

These matters, which We wish to bring to your attention and to celebrate, are as follows:

1. I. D. NICOLAUS DE GURBIO, *Vita Innocentii papae IV*, in STEPHANI BALUZII... *Miscellanea...* MANSI, vol. I, p. 195.

[*Latin ed. p. 205*]

Acts of Pope Pius XII, 205. It has appeared to Us that you do not, at the present time, have a single intention in mind, but rather are remembering the benefits. For if today the dangers are not the same, nor are the necessities with which one must contend the same, it is nonetheless necessary for all to be inflamed with the same zeal for religion and charity, and to strive with the same active will and the closest union of souls in defending the rights of God and the Church. But We consider it superfluous to exhort you in this matter; for We know, beloved sons, the pastoral zeal that you possess, and We are entirely confident that you will respond to the grave

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demands of these times with the same prudence that all good men require. Therefore, nothing remains except to implore the most present help of God for you, and to pray that your celebrations may be filled with abundant and salutary fruits. May the Apostolic Blessing, a testament to Our paternal benevolence, be upon you, beloved sons, and upon all those who are entrusted to your care, and upon all those who will soon gather in Lyons to celebrate this commemoration. Given in Rome, at St. Peter's, on the tenth day of June; in the seventh year of Our pontificate.

PIUS PP. XII

To the Most Reverend Archbishops, Bishops, and other Ordinary Lords of POLONIAE.

PIUS PP. XII

Venerable Brothers, greetings and the Apostolic Blessing.

— During these past years, while your homeland has been ravaged again and again by the fury of war, and has been afflicted by so many ruins, calamities, and every kind of misery, We, who, as you know, have a paternal concern for you, have shared your sorrows and anguis all the more intensely, as We have known them to be more grievous and almost unbearable. Your liberties have been trampled upon; the courageous Polish youth have been mown down by the scythe of death; immense multitudes of people—even infants, the sick, and the elderly—have been driven from their homes, fields, and domestic dwellings; cities, towns, and castles have been destroyed; Bishops, priests, and devout virgins have been removed from their positions and detained in the most terrible places of public custody; and finally, countless sacred buildings have collapsed.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis – An Official Commentary, or those destined for profane uses, all these things, Venerable Brothers, have caused us the most grievous pain. And this all the more, because we were granted scarcely any means to offer you that consolation which we so ardently desired to provide you in those most difficult circumstances. We wish it to be known to you that we have never neglected any opportunity to alleviate your misfortunes; and, lacking human resources, we have offered the most fervent prayers to the Father of mercies (cf. II Corinthians 1:3), that He Himself, with His benign grace and heavenly light, might soothe, alleviate, and raise up your sorrows.

Nevertheless, even in these most distressing circumstances, we find some consolation from your most beloved nation, which tempers our great sorrow. For, although the enemies of the Catholic name have striven

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greatly to destroy the Christian faith and Christian morals among you – those very faith and morals, as you know, are the fragile and safest foundation of your civil society and future prosperity – yet, with the help of divine Providence, such efforts have not succeeded entirely. For, as your history demonstrates, even in this sorrowful age, Poland has once again shown itself to be the most steadfast in its ancestral faith, and is not sparing in its efforts to preserve it in mind and in action, adding new glories to the Church with new martyrdoms and new deeds. Therefore, those of you who, through the hardships of this time, have fallen, let them not diminish or weaken your spirit, but rather let them strengthen it, and let them inspire you again and again to overcome and vanquish the most serious difficulties, which will undoubtedly not be lacking in the future.

Indeed, Venerable Brothers, a vast field of labor lies open to you and to your people; the work must be resumed almost from the beginning; but nothing is difficult to those who will, to those who trust in God; nothing is impossible for the zeal of apostolic bishops, for the industry and unwavering constancy of your clergy, and for the pious and obedient spirit of your faithful, with the help and support of God. Therefore, seek help from on high, which, having pity on the sorrows, ruins, and massacres of your country, will one day grant you what human resources are powerless to achieve.

Furthermore, Venerable Brothers, strive with particular diligence that the precepts of Christian doctrine be imparted to all, whether of mature or tender years, in the most appropriate manner; that the errors and falsehoods, which are widely sold under the guise of truth and with new deceptions, may be...

[*Latin ed. p. 207*]

The acts of Pope Pius XII can easily deceive the minds of the people; therefore, they must be carefully guarded, prohibited, and restrained. Furthermore, that those who have received the sacraments may draw forth all the power and virtue of eternal life from them, and thus be restored to their former Christian dignity and morals. And, with prudence and foresight, let nothing remain unaddressed concerning the parishes, which are so greatly shaken and devastated everywhere, so that they may be restored to their proper order; that the Action of Cattolica may revive among you and flourish again; and that, finally, the writings of good men and good women, publicly published, may be suitably promoted and spread as widely as possible. Let not your pastoral care neglect the sacred Seminaries, "for their condition, as Our Predecessor, the blessed and remembered Leo XIII, rightly and justly affirmed, is most closely linked to the fortunes of the Church" (Epistle *Paternae* and prudent, A.L. 1899, p. 194). Let them again be open to all those young men who are called by a certain divine instinct to the priesthood, that they may undertake their duties there; and let them be

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properly instructed there, and rightly formed in piety, in doctrine, and in the study of promoting the faith. But, Venerable Brothers, I will not detain you further; for we know your faith, we know your prudence, we know your zeal. It remains, therefore, that we may obtain the favor of the Divine Shepherd for ourselves and for you, and that we may earnestly implore Him that our beloved Poland, with the concord of its children's minds and efforts, may rise again from the ruins, renewed; and that, mindful of its ancient glories, which are nourished by the Catholic faith and are rooted in the precepts of Christians, it may take courage to restore itself to a state of freedom, happiness, and proper order, and to enjoy true prosperity. With this confident hope, and as a pledge of Our most loving will, We impart to you individually, Venerable Brothers, and to the most beloved Polish people, Our Apostolic Blessing most freely, in the Lord.

Given at Rome, near the Holy Peter, on the twenty-ninth day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the seventh year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis — Official Commentary III TO THE MOST REVEREND ELIJAH, BISHOP OF SAINT MARK, OF THE HOLY ROMAN CHURCH, CARDINAL DALLA COSTA, CELEBRATING THE HAPPY ANNIVERSARY OF TEN YEARS OF HOLY PRIESTHOOD. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — We have received with particular joy the news that you are about to celebrate, with the help of divine grace, the happy anniversary of ten years since the beginning of your priesthood. That excellent office, which you received with the sacred order fifty years ago, you have indeed sustained with singular piety and zeal, serving as a shining example throughout this time. In the very flower of your youth, the duties entrusted to you, whether teaching humanities in the Vicentine Seminary or pursuing the salvation of souls through various and weighty offices, you performed with great care and diligence. You have always held dear the splendor and magnificence of God, and the most noble works of charity, especially when the European war raged fiercely in your region. After, however, being raised to the episcopal dignity and appointed to the diocese of Padua, you promoted the construction of sacred buildings and the growth of the seminary, you favored public expressions of faith and religion with eloquent words and tireless work, and, among other things, you brought the Antonian celebrations to a happy conclusion. Finally, when you were transferred to this august See of Florence, and adorned with the Roman purple, your pastoral care has expanded in a wider field and with greater solicitude. We cannot remain silent about

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all the cares and labors to which you have constantly devoted yourself, both in fostering the Catholic Action in every way, and in magnificently building the new diocesan seminary, and finally, in alleviating and healing the calamities and wounds of the recent and bitter war with all possible means and resources. These deeds, rightly and excellently performed, will stand as the clearest monuments of your piety and generosity. Therefore, Beloved Son, having seized this happy opportunity of your blessedness, we publicly and warmly congratulate you on the sacred office so diligently performed for so long, and we approach the upcoming celebrations with a benevolent and joyful spirit. Meanwhile, so that the celebration of these sacred events may be more beneficial to your people, we gladly grant you the faculty, so that, on a day you shall determine, after the Sacred pontifical rite has been performed, in the presence of the faithful, you may, in our name and by our authority, bestow a plenary indulgence upon them, according to the conditions prescribed by the Church. This is a foretaste of divine gifts and a witness of our singular charity.

[*Latin ed. p. 209*]

209 The Acts of Pope Pius XII. The Apostolic Blessing, to the clergy and to your people, beloved Son, which we impart with the utmost affection, mindful of your diligence and of all that you do in the Lord. Given in Rome, at the Vatican, in the year 1945, on the seventh day of July, in the seventh year of Our Pontificate.

PIUS PP. XII TO THE MOST REVEREND FATHER, DOM CLEMENTE MICARA, ARCHBISHOP TITULAR OF APAMEA IN SYRIA, APOSTOLIC NUNTIUS IN BELGIUM AND APOSTOLIC INTERNUNTIUS IN LUXEMBOURG, UPON THE COMPLETION OF QUINQUENNIUM OF YOUR EPISCOPAL OFFICE.

PIUS PP. XII, Venerable Brother, greetings and the fullness of the priesthood, and from now on, the Apostolic Blessing. We have learned that the dignity you have accepted, the archiepiscopal office, will be celebrated next August, in the month of August, with great joy. Since you were chosen for the office of shepherd, endowed with steadfast piety, in the Republic of Czechoslovakia, previously devoted to the fidelity and humanity of the Roman Pontiff, you have persevered in fulfilling your duties, and you have earned a singular reputation for virtue. The vicissitudes of the recent war have allowed you to offer diligent and useful service in Belgium, and in the very Vatican itself, to the Apostolic See. Therefore, We congratulate you on this excellent opportunity to serve the faithful, and We pray that, on the appointed day, with all due ceremony, you may receive, for the benefit of those present, a plenary indulgence, granted by the authority of the Church, and that We bless you with all that is prescribed. As a pledge of Our heavenly protection and of Our special paternal care, We impart to you, Venerable Brother, and to those united with you, your friends and

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colleagues, the Apostolic Blessing, with the utmost affection in the Lord.

Given in Rome, in the year 1945, at the Vatican, on the seventh day of July, in the seventh year of Our Pontificate.

PIUS PP. XII.

[*Latin ed. p. 210*]

21.0 Acta Apostolicae Sedis —• An Official Commentary TO THE DISTINGUISHED MISTER CHARLES FLORY, PRESIDENT OF THE ASSOCIATION OF CATHOLIC CONVENTIONS "SOCIAL WEEKS" IN GALLIA. PIUS PP. XII We have taken a particular interest in the comprehensive exposition, of which you have made a filial presentation, concerning the Social Weeks of France, which, after a long and painful interruption, are preparing to resume their meritorious traditions. And first of all, We could only deeply sympathize with the grief that has struck you, by the very painful loss of the President, Eugène Duthoit. The disappearance of this great Christian and esteemed professor could not fail to be keenly felt by the Catholic University of Lille and by the Social Weeks. We wish to express to you how much We ourselves have been touched, having had more than one opportunity to appreciate, in particular, the profound spirit of faith and the sincere devotion to the Holy See that animated the distinguished deceased. Providence, by calling you to succeed him in the wake of an unprecedented cataclysm, entrusts you with a high and serious mission, for the success of which We earnestly pray that the Holy Spirit may guide and inspire you. Indeed, the institution of the Social Weeks is called upon to bring its valuable contribution to a difficult undertaking, to a profound and solid reconstruction of society. This immense task, under penalty of failure, must proceed according to an inspiration and a plan that are based on the unprescribed teachings of the Gospel and the salutary applications that, by divine vocation, the pontifical magisterium ceaselessly makes to the various situations of time and place. And it is precisely this that you intend to express, in short, in the subject of your upcoming sessions in Toulouse: "Social Transformations and the Liberation of the Person." For it is only too true that, in France as in all other countries, the circumstances of the post-war period bring forth, with rare intensity, pressing needs and aspirations, to which it would be inappropriate, moreover, to refuse any legitimacy. For Our part, We have made it Our duty, even in the midst of the hostilities, to warn the peoples and their leaders that, after such upheavals, they would have to establish an economic and social order that is both more adequate to divine laws and to human dignity.

[*Latin ed. p. 211*]

The Acts of Pope Pius XII closely link the postulates of true justice and Christian principles, recognizing that only this union guarantees

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salvation, good, and peace for all. These are complex and formidable problems, which Our radio broadcasts and Our addresses have repeatedly addressed, in order to indicate the spirit and orientation in which they must be resolved. Indeed, after so many years of suffering, anguish, and misery, would men not rightly expect a profound improvement in their conditions of existence? Therefore, these projects of reorganization of the world of work, these perspectives of structural reforms, this development of notions of property and enterprise, sometimes considered in passionate haste and doctrinal confusion, must be confronted with the unchangeable norms of reason and faith, as the teaching of the Church is charged to clarify. Only in this way can the human person, so often oppressed, recover the fullness of its dignity in the very fulfillment of its obligations, without ever departing from the paramount concern of justly fulfilling the due to all those who have a right to it, wherever they may be, and of respecting the demands of justice, no matter in which camp they may be found. Therefore, in the final analysis, as you have very aptly stated at the beginning of your program, everything must tend towards and converge on the liberation of the human person. It is she whom God has placed at the summit of the visible universe, making her, in both economics and politics, the measure of all things. And in this regard, the words of Saint Paul can be very appropriately applied here: "All things are yours; and you are Christ's; and Christ is God's." We have no doubt that the Social Weeks of France, in their own sphere, are working diligently, but with all due circumspection, towards this greater social justice, of which true disciples of Christ must be hungry and thirsty. Faced with the grave dangers that atheistic and anti-Christian pretensions pose to the reconstruction of the world, We are pleased to consider you as the heralds and elite members of this Catholic and social action, from which will emerge the good architects of the new edifice. Furthermore, you will find, in the illustrious metropolis of Languedoc, an Archbishop, whose heart, as charitable as it is valiant, has carried his renown far beyond the borders of the diocese, as a Leader and Pastor. As for Us, We do not cease to pray the Father.

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis — An Official Commentary, to illuminate and enrich so important an undertaking. And in order to attract the graces of On High to the Social Week of Toulouse, We send the Apostolic Blessing to all, and first to the venerable Monsignor Saliège, to his excellent Auxiliary, and to the members of the Hierarchy, who will guide you in your labors, as well as to that distinguished group of professors and lecturers who will gather around their new President, and finally to that numerous and fervent body of attendees and friends. From the Vatican, July 14, 1945. PIUS PP. XII.

ADDRESS To the women associated with the Italian Christian Workers' Societies, on the 15th day of the month of August in the year 1940, gathered

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here in Rome.

Very numerous are you who have assembled here this morning, beloved daughters, eager to express to Us your unwavering adherence to the truths of the Catholic faith and your filial devotion to the Vicar of Christ. With heartfelt pleasure, We greet you in the name of She who is the glory, the joy, and the honor of all women, the Most Holy Virgin Mary, Mother of God, whose Assumption into Heaven the Church solemnly celebrates today.

The Assumption of Mary, in body and soul, into Heaven! This signifies the attainment of the end, the term, the ultimate fulfillment, joy, and blessedness "which shall not be taken away from her." 1

We all, beloved daughters, journey towards our supreme end with steadfast faith and fervent hope, but we have not yet reached it; we are still wanderers in this earthly reality, in this reality that is so harsh and distressing. Therefore, you desire to hear from Our lips a word that will guide and comfort you, so that you may not falter along the way, and so that you may safely reach the desired goal.

We propose, if it pleases the Lord, to speak on another occasion about the condition and duties of women in modern life. But We are eager to present to you, Catholic workers, even now, some brief and simple considerations that should govern your conduct with regard to the family, public life, and the Church.

1 Luke 10:42.

[*Latin ed. p. 213*]

Acta Pii PP. XII: The Worker and the Family. The woman is the heart of the family: the care of the home, in which she is queen, constitutes the center and the training ground of her principal activity. But in this order of things, industry, with its prodigious progress, has brought about a transformation without precedent in the history of human civilization. It – as you well know – has taken to itself a notable part of the domestic tasks, which by nature belong to the woman; and conversely, it has compelled large multitudes of women to leave the domestic hearth and to perform their work in factories, workshops, and businesses. Not a few deplore such a change; but it is a completed fact, from which it is presently impossible to retreat. We have already indicated on other occasions the profound repercussions that such a transformation has produced in the Italian people. For here, perhaps more than in other countries, the traditional limitation of women's activity within the confines of the family was a fundamental element of public health and morality, so that this change has been able to take on the appearance of a true social upheaval. What, then, is your duty in such a condition? Let the family, now more than ever, be the sanctuary of your life. Those of you who are not married generally remain within the intimacy of the paternal home. They willingly dedicate their earnings and

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their free hours, first of all, to their loved ones – parents, brothers, and sisters – even if this involves the renunciation of a more independent life and of pleasures, to which so many of their companions carelessly surrender. Here, dear daughters, it is a matter of swimming against the current, in order to remain faithful to a Christian duty. But the fulfillment of this duty will bring you happiness and peace of heart, and will draw down upon your future, like a spring rain, the blessings of Heaven. And now, to those of you who are already married and mothers, we say: We are well aware of how arduous it is to faithfully fulfill, according to the law of God, the duties of a worker in a public enterprise, and at the same time, the duties of a mother of a family; nor are we ignorant that many do not withstand and break under the strain that results from that double office. The efforts of the Church in favor of a sufficient wage for the worker and his family have, and do, precisely with the often very difficult goal of returning the wife and mother to her proper vocation within the domestic hearth. And if you, dear daughters, must earn your daily bread in factories or businesses, give, in the hours that remain to you for the home,

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Commentarium Officiale:

Admonestamus vuestros maridos et filios, cum renovato fervore, ad imitationem boni exempli, ad affectuosas curas, ad amorem constantem. Facite ut domus vestra, ut Apostolus Sanctus Paulus dixit, sit "locus tranquillitatis et quietis, cum omni pietate et dignitate." 3 Semper movete vos, cum animo consciens, ad procurare pro familia vestra ea salutaria effecta, quae veteres consuetudines christianae, nunc evanescentes, pene inconsulte operabantur. Ab sanctificatione festorum, ab devota assistentia ad Sacrificium Missae, ab frequentia ad Mensam Eucharistica, potetis adipisci fortitudinem in professione fidei vestrae, generosam patientiam in tribulationibus et adversitatibus vitae, vim ad conservandam puritatem mentis et morum, fidem coniugalem, amorem maternum, et, praesertim, abundantiam gratiae Iesu Christi in vobis, in familia vestra, in compaginibus vestris, ut rectitudo et probitas, respectus juris et dignitatis alterius, et promptitudo auxilii reciproci sint qualitates characteristicae relationum vestrarum.

De Mulieribus Laborantibus et Vita Publica:

Quod diximus in Audientia die 11 Martii praeteriti ad Associationes christianas operariorum Italorum de iuribus et officiis eorum in vita publica, etiam vobis valet, dilectae filiae. Ergo, hic, tangemus solum duo puncta. Primo, non indigemus recordari vobis, quae habetis amplam experientiam in rebus socialibus, quomodo Ecclesia semper sustinuerit principium quod mulieri laboranti, pro eadem operatione, aequaliter cum viro laboranti, debetur aequa merces, et quod esset iniustum et contrarium bono communi, ut labor feminae, solum ob pretium minimum, abuti, ad detrimentum non solum mulieris, sed etiam viri, qui sic ad periculum disoccupationis ex-

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poneretur. Similiter, haud necesse est vobis recordando quod, cum res ad fundamenta morales familiae et civitatis, ad iura Dei et Ecclesiae pertinent, omnes, viri et feminae, ab omni classe vel conditione, stricte obligati sunt ad uti iuribus politicis suis, ad servitium bonae causae.

Sed unum vos praecipue commendamus: In Italia, ut notum est, constitutum est Syndacatum Unicum, cui etiam catholici aderunt. "At hi, ut sciant, non solum de speatis commodis." 1 Tim. 2, 2.

[*Latin ed. p. 215*]

The Acts of Pope Pius XII also mention the dangers that it might have presented. In its foundation, the highest value of the influence that the breath of evangelical spirituality would exert on the work of the Confederation was expressly recognized. Has this comforting prediction perhaps been fulfilled? We would not dare to affirm it. In any case, none of you, Catholic workers, are called to ensure that the beautiful words then spoken do not remain a vain and sterile sound, which the winds of political passions quickly disperse, but are truly the illuminating and guiding force of trade union activity. With that courage and confidence, which is the pride of the young generation of workers, take care that the Union does not stray from its proper field and is not transformed into an instrument of class struggle or of party interests. The Worker and the Church. This third point, to which we have also alluded on other occasions, can be summarized in the words: The Church is the Advocate, the Patron, the Mother of the working people. Whoever were to assert the contrary and artificially erect a dividing wall between the Church and the world of work, would be denying facts of clear evidence. "Let us glory," we shall say with St. Paul. 3 Who can present a social program, so solidly founded, so rich in content, so vast, and at the same time so proportionate and just, as that of the Catholic Church? Who, since the existence of the industrial proletariat, has, like the Church, fought fairly for the defense of the human rights of workers? In a fair fight: because it is an action to which the Church feels obligated before God by the law of Christ. In a fair fight: not to excite class hatred, but to guarantee the working class a secure and stable condition, of which other orders of the people already enjoy, and so that the working class would become part of the social community with equal rights to its other members. Visit the countries where the Catholic Church can live and act freely, even if its faithful, as, for example, in the United States of America, in Canada, and in England, are only a minority; penetrate there into the great agglomerations of industrial life; you will not find any trace of conflict between the Church and the world of work. Even in Germany before 1933—that is, before the beginning of the Nazi regime—the Catholic social organizations in the most powerful bastions of industry—we think especially of the Rhineland and the Ruhr—represented a highly beneficial

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force.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis — Commentarium Officiale: It is effective, not only for the protection of the worker, but also for a just and equitable resolution of economic conflicts. Only where the Church is oppressed and prevented from working and living can the ignorant populace be led to believe in her enmity towards workers. Workers and working women of Italia, children of a homeland and a civilization, overflowing, if ever there was one, with encounters and contacts between the Church and the people, where Catholic thought has so profoundly penetrated the consciousness and life of the populations, where the Ecclesia Mater has such a wonderful resonance, in which distant times harmoniously blend with the living present, do not let yourselves be deceived or misled by any dishonest propaganda! Consider also the recent years of the most atrocious war! Did the Church abandon you? Were the Church and the people not united? The people who suffered, and the Church that wanted and often effectively could come to their aid? But with you, beloved daughters, we need not insist on these truths. You know them and, with holy pride, you follow the social banner of the Church. Your presence around Us is a clear testimony that you hope and expect the renewal of society only from Christ, from His Spirit, and from His love. Remain faithful to your convictions. Profess them courageously and carry them, as far as it depends on you, to their ultimate consequences. In an apocalyptic time like ours, only upright, honest, and resolute minds have authority and value; only they are able to overcome every obstacle, to draw others along with them. And you have on your side, and as your safeguard, God, truth, and eternity. Beloved daughters! We cannot conclude this Our discourse without raising to Almighty God the most fervent petitions for the cessation of the world conflict, at the announcement of which, on this day sacred to Maria, your hearts, particularly sensitive and so long tormented, of women, wives, mothers, sisters, and fiancées, had to, even though already struck by grief and anguish, rejoice. The monstrous massacres, the horrible slaughters, the immense destructions have ceased; may all hatred, all ambition of domination, all arrogance of the strong, all oppression of the weak, also cease, and may the world rise to a new life in a peace of truth and justice, which makes peoples and nations tranquil and united! With such sentiments, and in thanking you for the joy that your coming, your prayers, your intentions have brought Us, we invoke upon you, upon your families, upon your work, the most abundant heavenly favors, in anticipation of which We impart to you from the heart Our paternal Apostolic Blessing.

[*Latin ed. p. 217*]

The Sacred Consistorial Congregation, 217, Acts 8, 8. The HOLY CON-

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GREGATION. The SACRED CONSISTORIAL CONGREGATION. By the divine Providence of Our Lord, Pope XI, through successive decrees of the Sacred Consistorial Congregation, has provided for the following churches with new pastors, namely: on February 21, 1915. — To the titular archbishopric of the church of Marcia, he appointed the Reverend Father Aloysius Le Hunsec, formerly the titular bishop of Europus. On May 2nd. — To the titular archbishopric of the church of Euchaita, he appointed the Reverend Octavius Anthony Beras, pastor of the cathedral church of Saint Dominic, whom he established as a coadjutor with the right of succession to the Reverend Father Richard Pittini, Archbishop of Saint Dominic. — To the titular bishopric of the church of Arcadia, he appointed the Reverend Father Philip Gallego, of the Society of Jesus, whom he designated as an auxiliary to the Reverend Father Richard Pittini, Archbishop of Saint Dominic. On May 19th. — To the cathedral church of Pembroke, he appointed the Reverend William Smith, Chancellor of the diocese of Alexandria in Ontario. — To the titular bishopric of the church of Phoenicia, he appointed the Reverend Father Charles Leon Nelligan, formerly the Bishop of Pembroke. On June 2nd. — To the cathedral church of Tabasco, he appointed the Reverend Father Joseph of Jesus Angel of the Valley, administrator apostolic of the same church. On June 25th. — To the cathedral church of Gurk, he appointed the Reverend Father Joseph Köstner, from the same diocese of Gurk. On June 30th. — To the cathedral church of Piracicaba, newly erected, he appointed the Reverend Father Ernest di Paula, formerly the Bishop of Jacarezinho. On July 3rd. — To the titular archbishopric of the church of Nicopolis in Epirus, he appointed the Reverend Father Valentinus Dymek, formerly the Bishop of Madytus. On July 6th. — To the cathedral church of Huancayo, newly erected, he appointed the Reverend Father Leonard Joseph Rodríguez, formerly the titular bishop of Isinda. 16 - Acts, volume XII, number 8. — 25-8-945.

[*Latin ed. p. 218*]

Acts of the Apostolic See - Official Commentary:

To the Cathedral Church of Tacna, newly erected, the Reverend Charles Albert Arce Masías, pastor of the church dedicated to the Sacred Heart of Jesus, in the city of Lima.

To the Cathedral Church of Huancavélica, newly erected, the Reverend Albert Dettmann y Aragon, of the Order of Preachers, on July 8th.

To the Cathedral Church of Tournay, the Reverend Stephen Carton De Wiart, formerly the titular Bishop of Taian.

To the titular episcopal Church of Abilena Lysania, the Reverend Aloysius Delmotte, formerly the Bishop of Tournay, on June 10th.

To the Cathedral Churches of Fabriano and Matelica, also united in a principal see, the Reverend Lucius Crescenzi, formerly the titular Bishop

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of Pharsalus, on July 11th.

To the Cathedral Church of Rimini, the Reverend Aloysius Santa, formerly the titular Bishop of Metelitan.

To the Cathedral Churches, also united in a principal see, of Calvensi and Teano, the Reverend Vincent Bonaventura Medori, Canon of the Cathedral Chapter of Balneoregium, on July 21st.

To the titular episcopal Church of Euroe in Epirus, the Reverend Aetius Barbieri, Rector of the Seminary of Pisa, whom Auxiliary Bishop Gabriel Vettori, Archbishop of Pisa, appointed as an Auxiliary Bishop, on July 25th.

To the Cathedral Churches, also united in a principal see, of Tarquiniensi and Centumcellarum, the Reverend Julius Bianconi, Canon of the Chapter of Saint Mary of the Martyrs in the City, on August 9th.

To the Cathedral Church of Avezzano, the Reverend Dominic Valerii, pastor of the town of "Montorio al Tornano," in the diocese of Teramo-Atri, on August 11th.

To the titular episcopal Church of Zabi, the Reverend Joseph Halsall, Pro-Rector of the College of Beda in the City, whom Auxiliary Bishop Richard Downey, Archbishop of Liverpool, appointed as an Auxiliary Bishop, on August 1k.

To the Cathedral Church of Oliveira, newly erected, the Reverend Joseph Medeiros Leite, pastor of the town of "Itapecerica," in the archdiocese of Belo Horizonte, on August 21st.

To the titular episcopal Church of Pharsalus, the Reverend William Scully, priest of the archdiocese of New York, appointed as an Urban Titular Bishop, whom the Most Reverend Edmund Gibbons, Bishop of Albano Laziale in the United States, appointed as a Coadjutor Bishop with the right of succession.

To the titular episcopal Church of Matelica, the Reverend John Tracy, Apostolic Protonotary, Director of the Pontifical Missionary Societies in the diocese of Cleveland, whom the Most Reverend Joseph Mae Gavick, Bishop of Cross, appointed as a Coadjutor Bishop with the right of succession.

[*Latin ed. p. 219*]

The Sacred Congregation of Rites, in Taurinensis: Concerning the Beatification and Canonization of the Servant of God Aloysius Balbiano, Secular Priest, Cooperator Vicar of the place "Avigliana." Regarding the question of whether a commission for the Introduction of the Cause should be appointed, in this case and for the purpose in question. The Venerable Servant of God, Anthony Chevrier, founder of the asylum "La Providence" of Prado and of the Society of Prudent Priests, outlines the duties of priestly life in this way: "The priest must be found nowhere else, except at the altar, in the pulpit, in the confessional, among the poor and the sick; if he is found elsewhere, it is noted." And elsewhere: "We must not have dealings

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with the profane, unless compelled by necessity, or moved by concern for their salvation" (Pos. sup. virt., p. 296-7). The Servant of God, Aloysius Balbiano, a distinguished ornament and honor of the Taurinensis clergy, having scorned all the pleasures of the world, and diligently preserving these things, dedicated his entire life to the glory of God and to the salvation of souls, reserving nothing for himself, as we shall soon see. In the town of "Volverà" in the Taurinensis Archdiocese, John Aloysius was born on August 25, 1812, to Gaspare Balbiano and Teresia Sciavérani, and on the same day he was cleansed with the waters of sacred baptism. Having been educated piously and diligently by his parents, and responding well to their care, he early perceived the stirrings of an ecclesiastical vocation. Therefore, he was admitted to the Archdiocesan Seminary in the town of "Giaveno," where he excelled as an example in maintaining discipline, fostering piety, and diligently pursuing his studies. On May 21, 1837, he was raised to the priesthood and received the office of Cooperator Vicar in the town of "Avigliana," which he performed without interruption until his death. Indeed, he was so diligent in his office and so perfectly fulfilled all his priestly duties that, sixty years after his death, the memory of his deeds and virtues still persists among the people. And rightly so; for Aloysius possessed an incomparable...

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Official Commentary: He rendered all due obedience to the two parishes; indeed, after the death of the former pastor, he refused to succeed him, but, being most humble, considering himself unworthy of that office, although he had commendably administered the parish during the vacancy, he preferred to remain in the same position as assistant pastor under a new pastor, who was much younger than himself. How he conducted himself in this office is attested by the unanimous agreement of those who celebrated his merits. They testify that he was diligent in teaching Christian doctrine publicly and privately, in hearing the confessions of the faithful, and in preaching the Word of God so effectively that the people were led to better ways, hatreds were extinguished, and Christian morals were restored. They also testify that Aloysius, whatever he earned or obtained, immediately gave it to the poor, even denying himself necessities. He assisted the sick, and prepared them so wonderfully for their holy death that even the most obstinate were softened and turned to repentance. Most observant of the reputation of his neighbors, he never allowed a word of reproach to come from his mouth. Because of this love for his neighbors, he always fulfilled the duties of urbanity. These things, which we have narrated only as examples, and the other things that were outwardly manifested for the edification of the people, stemmed from the inner sanctity of his soul. Moreover, he devoted himself greatly to prayer, and he spent all the time he could spare from his other duties in prayer.

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From this came his great devotion in performing the sacred rites; from this came his great diligence in reciting the divine office; from this came his constant meditation on divine things, in which he seemed to be transported beyond the senses. It appears that the Lord rewarded these virtues with supernatural gifts. Weakened by labors and penances, on March 22, in the year of our Lord 1884, after receiving the sacraments, he peacefully passed away, lamented by the entire population of Avila and its surroundings, and proclaimed a saint. From 1931 to 1934, in the Taurinensi Curia, processes were instituted by the authority of the Archbishop regarding his reputation for holiness, his writings, and his obedience to the urbanian decrees concerning the non-performance of the cult of the Servant of God, and these were brought to the attention of the city. In the meantime, several letters were presented to the Supreme Pontiff Pius XII, requesting the introduction of the cause for the beatification of this Servant of God, among which were those collected together by two Cardinals of the Sacred Roman College, by all the Archbishops and Bishops of the Piedmont region, and by other sacred prelates, superiors of religious orders or congregations, the Metropolitan Chapter of Taurinensi, and other pastors of the same archdiocese.

[*Latin ed. p. 221*]

The Sacred Congregation of Rites, having considered the documents, on November 27th, 1937, issued a decree from which it is clear that nothing stands in the way of proceeding further. Therefore, after all matters had been compared according to the law, and with the urgent request of the Reverend Father Benedict Lenzetti, O.P., duly appointed promoter of the cause, on March 13th of this year, in the assembly of the Ordinary of the Sacred Congregation, the Eminent and Reverend Cardinal Raphael Charles Rossi proposed a question for discussion: Whether a commission for the introduction of the cause should be signed in this case and for the purpose in question, and he reported on this matter. After hearing the report, as well as the opinions of the Official Prelates and of the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, the Eminent Cardinals decided to respond: Affirmative, namely, that the commission should be signed, if it pleases His Holiness. On the 23rd of the same month, with the signature of the Cardinal in charge, His Holiness, Pope Pius XI, having approved the response of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God Aloysius Balbiano. Given in Rome, on March 23rd, in the year of Our Lord 1915. © C. Card. SALOTTI, Ep. Praen., Prefect. II. £ S. A. Carinci, Secretary. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD PHILIPPI JENINGEN, PRIEST, MEMBER OF THE SOCIETY OF JESUS. ON THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE SIGNED IN THIS CASE AND FOR THE PURPOSE IN QUESTION. "The principal

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aim of the Society of Jesus," as Gregory XIII stated, "is the defense and propagation of the Catholic Religion, and the progress of souls in Christian life and doctrine. For this purpose, the Holy Spirit has provided various means, such as preaching, and all forms of ministry of the Word of God, of Christian doctrine, and of spiritual exercises, as well as works of charity and the administration of the sacraments. In order to carry out these tasks sufficiently and with due dignity, to overcome difficulties, and to face dangers, it is necessary that the Religious themselves be supported by a great power of virtue and devotion, which grace primarily provides for them."

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis — Commentarium Officiale « concerning the works of God and likewise, the very education itself, which, having been tested for a long time within the Society, and having shown itself to be in perfect observance of the rules and constitutions » (Const. Ascendente Domino, May 25, 1584). The Servant of God, Philip Jeningen, is to be counted among the more distinguished members of this Society, who, having devoted his entire life, until death, to the incessant preaching of the Word of God, to the administration of the sacraments, and to other sacred ministrations, has yielded abundant fruit for the salvation of souls, as we shall soon declare. In the year 1642, in the city of Eichstätt, within the territory of Bavaria, John Philip was born to Nicholas Jeningen, a goldsmith, and Anna Maria, the fourth of eleven children; he was baptized with the waters of sacred baptism on January 5th. Having completed a course of studies in the humanities in his homeland, he devoted himself to philosophy at the University of Ingolstadt, where he obtained the title of Master; there, he also began to study theological disciplines. Admitted to the Society of Jesus in 1663, he dedicated himself with greater zeal to the study of perfection, with such success that he became an example even to his superiors. After taking simple vows, he was devoted to teaching, and later resumed his studies in theology, which he completed in 1672, and on the same year, on June 11th, he was promoted to the sacred order of the priesthood. After completing his third year of probation, the office of teaching boys and other minor duties were entrusted to him until the year 1680. In the meantime, he pronounced the four solemn vows of the Society. Although he was repeatedly requested by his Superiors to be sent to evangelize the infidels, he, being of a composed nature, did not fulfill this desire, due to his frail health. Sent to the city of « Ellwangen », he remained there until his death, diligently engaged in various sacred ministrations, especially in the sanctuary of the Blessed Virgin Mary of Loreto, a newly established foundation, to which frequent groups of faithful pilgrims came. However, the missionary zeal with which his soul was inflamed could not be contained within his breast; therefore, he spent almost his entire life on sacred missions, traveling through at least one hundred places, extend-

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ing the bounds of charity, and helping to offer large numbers of souls to Christ. He brought back countless apostates from the faith and heretics into the bosom of the Church, confirmed many in the faith, and drew others to the path of Christian perfection. Indeed, his words were effective, but his manner of living was far more effective. For he was an example of all virtues, which not only moved the faithful, but even the enemies of God, to acknowledge him as a holy man, or to be converted.

[*Latin ed. p. 223*]

The Sacred Congregation of Rites reverently considers; in this matter, these [facts] appear to be confirmed by the graces with which the Servant of God was endowed. Since, however, he exercised this apostolate especially in that region called Rhaetia, he deservedly received the title of Apostle of Rhaetia. Wearied by labors and penances, on February 8th of the year 1704, having been strengthened by the sacraments of the Church, he peacefully surrendered his soul to God, having lived sixty-two years. His reputation for holiness has endured to our time, and the people frequently visit his tomb, imploring his intercession. A few years after the death of the Servant of God, certain individuals began to collect documents in order that canonical investigations might be held; however, for various reasons, a formal process could not be instituted until the year 1901. Established by Pope Pius XI, blessed memory, in this Sacred Congregation, a historical section was instituted, to which this task was entrusted: to receive documents from those individuals and to collect other documents, and to examine their validity, and to report to the Sacred Congregation, as has happily been done. The perseverance of his reputation for holiness is also confirmed by several letters of support, which Cardinals of Germany, Archbishops, princes, and their families offered to the Supreme Pontiff, in order to request the introduction of the cause of this Servant of God. In the year 1906, on March 2nd, this Sacred Congregation, having considered the writings, decreed that nothing stood in the way of proceeding further. Therefore, with all due legal formalities observed, at the urgent request of the Reverend Father Charles Miccinelli, General Postulator of the Causes of the Society of Jesus, on the 13th of this month, in the Ordinary Congregation of the Sacred Roman Consistory, the undersigned Cardinal Prefect and Promoter of the Cause raised the following question for discussion: Whether a commission for the introduction of the cause should be appointed, and for what purpose; and he reported on this matter. The Reverend Officials also gave their support. The Eminences and Reverend Cardinals, after hearing also the Reverend Father D. Salvatore Catucci, General Promoter of the Faith, after mature deliberation, decided to respond: That a commission should be appointed, if it pleases the Most Holy [Pope]. On the aforementioned date, the same Cardinal presented a report to His Holiness, Pope Pius XI. His Holiness, approving the response of the Em-

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inent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God Philip Jeningen. Given in Rome, on March 23rd, in the year of Our Lord 1945.

[Signature] C. Card. SALOTTI, E p. Praen., Prefect.

L. S. A. Carinci, Secretary.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict

CAKTHAGTNEN.

NULLITY OF MARRIAGE (KUGLBR-VILLARD)

Since the actual place of residence of the aforementioned Johannes Villard is unknown, in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Palazzo della Cancelleria, ROMANA) on October 30, 1945, at the eleventh hour, to resolve the doubt in question, or to subscribe to it, and to set a date for the Rota's deliberation concerning the cause: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Johannes Villard, ought, insofar as possible, to inform him of this edictal summons.

Franciscus Roberti, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, August 8, 1945.

I. Stoppini, Notary.

[French Translation, for reference only]

Since the place of current residence of Mr. Jean Villard, defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMANA, Palazzo della Cancelleria) on October 30, 1945, at 11 o'clock, to resolve or subscribe to the doubt mentioned above, and to set the date for the decision of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned

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Jean Villard must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 225*]

A. N. et Vol. XXXVII, 27 September 1945 (Ser. n. XH) - No. 9.

ACTA APOSTOLICAE SEDIS. COMMENTARIUM OFFICIALE.

ACTA PII PP. XII.

CONSTITUTIO APOSTOLICA.

KILMOREN.

CAPITULUM CANONICORUM IN CATHEDRALI ECCLESIA KILMORENSI ERIGITUR, VEL RESTITUITUR.

PIUS, EPISCOPUS, SERVUS SERVORUM DEI,

AD PERPETUAM REI MEMORIAM.

Ex antiqua Ecclesiae consuetudine et sacrorum canonum praescriptione, Canonicorum Capitula in Cathedralibus Ecclesiis sunt constituenda, ut et Episcopi ecclesiasticorum virorum pietate ac doctrina praecellentium senatum habeant, qui eos in Dioecesi regenda opera consilioque adiuvent, et divini cultus splendor in Cathedralibus ipsis magis augeatur.

Ad quae assequenda, venerabilis Pater Patricius Lyons, Episcopus Kilmorensis, ab hac Apostolica Sede expostulavit, ut Canonicorum Capitulum in sua Cathedrali Ecclesia erigatur, seu restituatur.

Nos autem, hoc per opportunum fore rati, suffragante venerabili Fratre Paschale Robinson, Archiepiscopo titulari Tyanensi, Nuntio Apostolico in Hibernia, omnibus mature perpensis, oblatis precibus annuendum censuimus.

Quapropter, suppleto, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant consensu, certa scientia ac de apostolicae potestatis plenitudine, Capitulum in Cathedrali Ecclesia Kilmorensi erigimus, seu restituimus, duabus constans Dignitatibus, Decani videlicet et Archidiaconi, atque tredecim Canonicis, quorum uni Theologi, alteri Poenitentiarii officium committatur, juxta.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - Official Commentary on canon 398, § 1, of the Code of Canon Law. To those holding offices and canonical positions, we grant all rights and privileges that pertain to other cathedral chapters in

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Ireland, either by common law or by legitimate custom. Since, at present, there is a lack of suitable benefices and, furthermore, priests are needed to be appointed as canons, and these priests must be free to dedicate themselves to other ecclesiastical duties, especially the care of souls, from which their necessary sustenance is derived, we exempt and dispense those cathedral canons, until the number of benefices is increased to a suitable level, from residence within the cathedral church and from choral duties, except for certain more solemn feasts to be determined by the Bishop. However, we grant the Bishop the faculty to summon the canons whenever he deems it opportune or necessary for the business of the chapter or the diocese, concerning which, according to the prescription of the sacred canons, the opinion of the chapter must be sought. We also decree that, after the benefices have been established, the collation of all offices and canonical positions shall be carried out according to the provisions of the Code of Canon Law; meanwhile, however, as long as the lack of benefices persists, we grant that the Bishop may freely confer canonical positions, but not offices, the collation of which is reserved to the Apostolic See according to the established norms; nevertheless, for this first time, we grant the Bishop the faculty also to nominate a Dean and an Archdeacon. Furthermore, it must always be observed that the profession of faith and the anti-modernist oath, according to the established formulas, are to be recited before taking possession of the benefice. Since it is fitting that those who are admitted to the Bishop's council and senate should also be distinguished from others by their vestments and adorned with special insignia, we grant that the Dignitaries and Canons of Kilmore, in their functions within the chapter, and only within the boundaries of their own diocese, may wear a black clerical gown with ocelli, tassels, a hood, and a lining of crimson color, a crimson woolen rochet, a crimson pallium (commonly called a mozzetta), and a black biretta adorned with a crimson tassel. Furthermore, we wish and command that, as soon as possible, the statutes of the chapter be established, which, after being duly approved by the Bishop, we command all Dignitaries and Canons to observe religiously. For all of the matters set forth and established above, we entrust the execution to the Most Reverend Brother Paschal Robinson, whom we mentioned above, the Apostolic Nuncio in Ireland, and therefore, for this purpose, we grant him all the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, to carry out the aforementioned tasks, and to provide the Most Holy Congregation of the Consistory with a certified copy of the executed acts as soon as possible.

[*Latin ed. p. 227*]

227 The acts of Pope Pius XII are to be transmitted. Finally, we decree that these Letters shall be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they must be inviolably observed by

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all to whom they pertain, and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, we wish and declare that such an attempt shall be entirely null and void; notwithstanding any contrary provisions, even those worthy of special mention. Furthermore, copies or excerpts of these Letters, even if printed, shall be given the same validity, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if the original Letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this decree, constitution, statute, concession, commission, derogation, and our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-five, on the tenth day of March, in the sixth year of Our Pontificate. For the Holy Roman Church, Cardinal Raffaele. Cardinal Rossi, Prefect. Cardinal Granito di Belmonte, Dean of the Sacred Consistory. Louis Kaas, Apostolic Protonotary. Alfred Vitali, Apostolic Protonotary. *Loco* [illegible] Plumbi Reg, in *Can. Ap., vol. LXIX* n. 50 - Al. Trussardi. APOSTOLIC LETTER: THE CATHEDRAL TEMPLE OF THE ARCHDIOCESE OF HYDRUNTAE IS RAISED TO THE TITLE AND DIGNITY OF A MINOR BASILICA. PIUS XII. For the perpetual memory of this event, the relics of the eight hundred blessed martyrs, who shed their blood for the faith and for their country, are preserved in the cathedral temple of the Archdiocese of Hydruntinae. These glorious champions of the Catholic name are piously venerated by the faithful.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - Official Commentary: With piety and veneration, they pursue the thanks and benefits which, through the intercession of these same Saints and Martyrs, have been bestowed upon them by Almighty God, and indeed, have been abundantly granted. This has been frequently, and especially, experienced in the two recent universal wars, during which, although the city of Hydruntina was subjected time and again to terrible attacks by aerial ships, not a single projectile, even of the heaviest weight, fell within the city walls, but all were plunged into the depths of the sea. Moreover, as the aforementioned Prelate testifies, the cult and veneration of the Blessed Martyrs of Hydruntina have been widely spread far and wide beyond the boundaries of the Archdiocese, and the inhabitants of other regions, threatened by the dangers of war, trusting in the patronage and protection of the Blessed Martyrs, have flocked to Hydruntina. Furthermore, it is added that the esteemed Hydruntine Archbishop declares that the main temple of his Archdiocese rightly and appropriately merits the title and dignity of a Minor Basilica. For the Cathedral Church of Hydruntina has been so skillfully constructed since the

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tenth century that skilled men have been accustomed to visit and admire it, and still do so frequently; and the same temple, magnificently built, is adorned with works of art; it displays a remarkable crypt, elegantly decorated with seventy-five columns, which delights the eyes and minds of those who behold it, just as the inlaid floor, wonderfully crafted, in which a series is depicted of those men who are included in the age of the Old and New Testaments. Having all these things before us, the Archbishop of Hydruntina earnestly requests that We deign to elevate the Cathedral temple of his Archdiocese to the dignity of a Minor Basilica. We, for whom nothing is more important than the piety of the Christian faithful towards God and the Saints, increasing day by day, have readily and willingly decided to comply with such requests. Therefore, after carefully considering all relevant matters, and having heard the Venerable Brother, Our Cardinal Bishop of Praenestino, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, We hereby, for all time, elevate the Cathedral temple of the Archdiocese of Hydruntina to the dignity of a Minor Basilica. We grant this, We decree, notwithstanding any contrary provisions, declaring that these present letters shall remain forever valid and effective; and shall fully and completely produce and obtain their intended effects; and that those to whom they pertain, or may pertain, shall observe them now and in the future.

[*Latin ed. p. 229*]

The Acts of Pope Pius XII are most esteemed; and thus, it is to be judged and defined correctly; and whatever may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be declared invalid from now on and void. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of July, in the year 1945, the seventh year of Our Pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal DOMINICUS SPADA, Prefect of the Sacred Congregation for the Propagation of the Faith, to the Most Reverend ALPHRID TITUS, Priest, of Saint Martin in Mons, of the Sacred Roman Church, Cardinal SCHUSTER, Archbishop of Milano, concerning the fourth Eucharistic Congress to be celebrated throughout the Archdiocese of Milano.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

We have received with joy, and we rejoice even more upon reading the letters by which you, as is your custom, have informed Us that the fourth Eucharistic Congress, to be held throughout the Archdiocese of Milano, is to take place. You foresee that it will be a magnificent event, filled with the

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splendor of sacred rites, the attendance of bishops, clergy, and the people, and the excellence and abundance of sermons.

In these festivities dedicated to the august Sacrament, you desire to invoke the restoration of peace, after the war which, not without the will of God, has brought great devastation and loss to the regions of Italy, particularly to the area of the Longobards, although even here the effects of prolonged conflict are felt, and many homes have been saddened by the loss of soldiers in battle.

Receive the due praise for this most salutary plan, which, certainly a new testament to your pastoral zeal, has pleased the Prince of Peace, who is also the safest path to peace for us.

To those gathered in Milano, "the sun of justice shall arise" 1, and you, freed from the terrors of war, will be refreshed by new rays of light and warmth; and surrounded by this joy, you will experience how sweet it is to be drawn to Christ, to venerate His precepts, and to be filled with His grace.

Having laid down the weapons of hatred, it is fitting for men to unite in the bonds of holy unity, and after...

1 MAL. 4, 2.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis — Commentarium Officiale. How greatly are those afflicted by the evils of discord, striving to unite with one another and with God. But what could better foster and preserve the concord of fraternal love than the Sacrament of the Holy Eucharist, which is the strongest bond of charity? It is fitting that, with the honor of this religion preserved, individual faithful, families, and states may flourish and grow in strength, with an ever-increasing power of virtue. If human institutions become old and fall into ruin through excessive and unjust love of self, then the same are elevated to higher forms by the power and excellence of the sacrifice, which nowhere flows forth and springs forth more abundantly than from the recently celebrated Mysteries of the Death of the Lord. With great sorrow of mind, we have learned that in certain parts of Insubria, the number of those who, forgetting the sacred precepts of morality, equate what is right and wrong, cast themselves into the mire of pleasures, and follow perverse social institutions, is increasing. Furthermore, we have also learned that here and there, the fervor of hatred and vengeance has not yet been completely extinguished. Therefore, that the erring may be converted to the right path, it must be earnestly urged, when the opportunity arises, that they be granted more abundant rays and aids of heavenly grace from the most merciful God, that expeditions be diligently prepared to foster the piety of the people, and that, especially, artisans, as many as are Catholics not only in name but also in deed, be properly instructed, so

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that the question which is commonly called social may be resolved according to Catholic principles, and that the state may be tempered. It is fitting that, in Cattolica, a city renowned for its activities and its sacred and civil monuments, auspicious beginnings be taken for those things which require the distinctions of this time. There never fades the memory of the Queen Theodelinda, who, the most faithful supporter of Gregory I, Pope, used the gentle charm of royal humanity and the wise counsel of peaceful wisdom, softened the fierce Lombard tribe to the law of the Gospel, and sought to reconcile them with the Latin inhabitants. Following the noble example of this woman, may all of Insubria preserve the memory of its ancient virtues and glory, bringing peace to the Italians who are laboring with dissensions and divisions, may she foster peace, may she sow peace, may she defend peace, and may she teach by her own example that true freedom consists in being founded on justice and on the acknowledged reverence for the Divine Power. Therefore, we greatly desire that the celebrated festivities may abundantly correspond to your wishes, and that piety may be fostered towards the Holy Eucharist among all those who venerate it with you in Cattolica, and that a zealous effort be made to promote the cause of the Church. Furthermore, that the fruit of these spiritual benefits may be more abundant, we grant you the faculty, that, on whatever day you choose, after a pontifical ceremony has been performed, you may bless the faithful in our name and with our authority, granting a plenary indulgence according to the prescribed conditions. Finally, we have nothing more to add, except to say to you, our beloved son, to the sacred pastors.

[*Latin ed. p. 231*]

To the numerous clergy and faithful present there, We impart the Apostolic Blessing, a pledge of heavenly graces. Given in Rome, near the Holy Peter, on the twenty-fourth day of the month of August, in the seventh year of Our Pontificate. PIUS PP. XII, TO THE MOST EXCELLENT D. CAROLUS MARIUS DELLA TORRE, ARCHBISHOP OF QUITENSEM, AND TO THE OTHER BISHOPS AND ORDINARY PASTORS IN THE REPUBLIC OF EQUATOR, ON THE THIRD CENTENARY OF THE DEATH OF THE BLESSED MARIANNA OF JESUS OF PAREDES. PIUS PP. XII, Venerable Brothers and beloved Sons, greetings and the Apostolic Blessing.

Three centuries have now passed since the blessed day of the birth of the Blessed Marianna of Jesus of Paredes, and you have not allowed the occasion to pass without solemn celebrations, both in Quito and in the principal cities of other dioceses, where many faithful have gathered to render due honor to that Virgin. We also wish to join you in remembering this most excellent flower, which blossomed in the fertile land of Ecuador, nurtured by the warmth of heavenly grace, rivaling the Saint Rose of Lima, who adorns South America with the beauty of her virtues. The Blessed Marianna possessed that which is so often lacking in this age, forgetful as

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it is of God and the divine law, and easily led astray by the allurements of pleasure: namely, a profound love of God and her neighbor, a devotion to prayer, and an outstanding will to offer herself as a willing victim for the salvation and happiness of others. Furthermore, she shone with such innocence and purity that she is honorably called the "Patroness" of Quito, and she embraced with such steadfast discipline those hardships which, though bitter and difficult, came to her from various sources, and which she willingly imposed upon herself; she joyfully bore the burden of the cross, and, despising earthly goods, she constantly aspired to heavenly things. Let the inhabitants of the land of Ecuador look to her, and let them confidently trust in her protection, if they cultivate her memory and follow her teachings. Indeed, it is manifest, not only from the teachings of philosophy and history, but also from the very course of daily life, that it is precisely this—namely, the law of morals and the dictates of an unblemished conscience—that enables men to live in accordance with their nature, to attain the true name of humanity and its cultivation, and to establish solid families and states. But true integrity, constancy, a striving for justice, by which each person receives what is due to him, a will vehemently inclined towards the common good, freed from the evil desire of self-love, and, finally, all virtues,

[*Latin ed. p. 232*]

Acts of the Apostolic See 232. The fruits of the sacrifice, whether they be confirmed, efficacious, stable, or deceptive and unreliable, are so only if religion is held in honor by all, and if the supreme God, the upholder and avenger of this law, dwells perpetually in the hearts of all, and is manifested through their actions. Urged on by the Most Reverend Mother of the Mariannae Islands and by you, Venerable Brothers, the faithful of the Equator, mindful of their glorious past, strive with renewed zeal to apply the precepts of religion to both public and private life, and to despise and avoid everything that is foreign to them. May they nourish the faith given to them through the sacred sacrament of baptism with piety and instruction, may they establish the bonds of domestic communion according to the doctrine of the Gospel, may they steadfastly defend the rights of Catholic schools, rejecting the divorce which is the source and origin of so many evils, may they vindicate truth in freedom, and may they always pursue that which is honorable, lovable, and conducive to a good reputation. If this should happen, a new age of Christian happiness will dawn for Our beloved people of the Equator, uniting citizens in bonds of unity, concord, mutual love, and reverence, and impelling them to noble endeavors. That Our wishes may be fulfilled, we invoke the help of the Most Reverend Mother of the Mariannae Islands, and with fervent prayers, we implore abundant graces and assistance from God; and as a pledge of these heavenly gifts, We freely bestow upon you, Venerable Brothers, and upon Our

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beloved sons and the flocks entrusted to your care, the Apostolic Blessing.

Given at Rome, near the Holy Peter, on the day of the month of September, in the year 1935, in the seventh year of Our Pontificate.

PIUS PP. XII

TO THE MOST REVEREND D. FRANCIS, TITULUS SANCTAE CAECILIAE, SECRETARY OF THE HOLY CONGREGATION FOR THE CLERGY, AND FOR THE GOVERNMENT OF THE CHURCH AND THE LAITY, UPON THE HAPPY COMPLETION OF THE FIFTH YEAR OF HIS EPISCOPAL OFFICE.

PIUS PP. XII

Our Beloved Son, greetings and the Apostolic Blessing.

It is with particular pleasure that We have learned that you have happily and successfully completed the fifth and twentieth year since you assumed the episcopate. The commemoration of this sacred event provides Us with a welcome opportunity to publicly and freely confirm and declare the esteem and affection that We have felt for you since the early years of your priesthood.

We have indeed observed you, even in the prime of your youth, after having been an official of the Sacred Penitentiary, diligently working with Us for many years, entrusted with the care of the Church in extraordinary matters by the Sacred Congregation. Meanwhile, you,

[*Latin ed. p. 233*]

The acts of Pope Pius XII, marked by outstanding piety and concern for his neighbors, attest to the various institutions and associations that you fostered with diligent care in the City, especially in the Transtiberina region, to improve the morals of young people and workers. You also assisted in sessions of advisors in preparing the Code of Canon Law and participated in a group dedicated to transmitting Christian doctrine in Rome. Our predecessor, the blessed Pope Benedict XV, recognizing these merits among others, appointed you, adorned with the dignity of Archbishop, as Apostolic Nuncio to the Kingdom of Romania, after Europe had been exhausted by so many struggles and calamities. Then, Pope Pius XI, of venerable memory, wished to transfer you kindly to the Apostolic Nunciature in Prague and then to Warsaw. In fulfilling these duties, your virtue and prudence, along with your faithful connection to the Apostolic See, shone brightly. In Poland, which had recently regained its freedom and become a sovereign state, the scars of long and ancient servitude still remained, and the wounds of the recent war had not yet healed. Therefore, you, amidst so many difficulties of circumstances and places, following closely in the

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footsteps of the first Apostolic Nuncio in Poland, and later of the Supreme Pontiffs, diligently cultivated the steadfast love of the Polish people for the Roman Church, worked to promote the Catholic Action, and fostered harmony among all people with great zeal. Pope Pius XI, desiring to reward these outstanding works, co-opted you to the most distinguished College of Cardinals and adorned you with the Roman purple. We, knowing fully of your many merits, wished to appoint you to the Sacred Council for the discipline of the clergy and the protection of the people, to which you have consistently devoted your fruitful diligence. Therefore, we congratulate you, our beloved Son, on the blessedness of this event, and we follow its celebration with joyful sentiments and sincere prayers. We earnestly implore God that He may generously bestow upon you and your dearest ones the abundance of heavenly gifts, and that He may bless your pious plans and endeavors. As a pledge of our heavenly protection and support, and as a sign of our particular benevolence, we impart to you, our beloved Son, to your colleagues in labor, to your relatives and friends, the Apostolic Blessing, in the Lord. Given in Rome, at St. Peter's, on the first day of September, in the seventh year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 234*]

Acts of the Apostolic See 334
Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR RITES

Regarding the Beatification or Declaration of Martyrdom of the Venerable Servant of God, Mary Goretti, Virgin.

ON A DOUBT: Whether it is established that she suffered martyrdom, and concerning the signs or miracles in the case and to the effect of which we are speaking.

Saint Robert Bellarmine, Doctor of the Church, commenting on that psalm: "They have expected me to perish," writes: "Not without reason did I say: 'Save me, for I have understood thy testimonies,' that is, 'I have understood what the law of thine own article commands, what it promises, what it threatens'" (Explanation in Psalm 118, verse 95). Mary Goretti, although still a girl of only twelve years, understood perfectly what the law of God commands, what it promises, and what it threatens. She preferred to suffer martyrdom, to spill her blood, rather than to defile herself, and this, which is most pleasing to us, is exceedingly honorable to her.

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Mary was born in Gorini, a town not far from Sinigaglia in the province of Ancona, from Aloysius Goretti and Assumpta Carlini, most honorable spouses, on October 16, 1890, and on the following day she received the sacrament of baptism. Her parents were pious and devout, and most observant of the Christian faith, and they took care to educate their daughter piously by word and example. Pressed by poverty, they were forced to emigrate, and first they went to the farm "Colle Gianturco" in the Diocese of Praeneste, and in 1899 they settled in the place "Ferriere di Conca" near Neptune, in the Diocese of Albano Laziale. The following year, Aloysius, afflicted by a fever induced by pestilent air, succumbed to a typhus-like meningitis, a young man.

[*Latin ed. p. 235*]

On the 23rd of the month, the Congregation of Rites records that a widow, leaving behind six children, whose care fell upon Mary, since the mother was compelled to provide for the family through arduous agricultural labor. Another family cultivated the same field and resided in the same house. From this accustomed way of life, it happened that the son of this family, a young man of about twenty years, inflamed with a mad passion, plotted to violate Mary's chastity. The lecherous scoundrel attempted to carry out this nefarious act, threatening her with death if she revealed anything to her mother; but to no avail. For the most chaste young woman, prudent beyond her years, avoided excessive familiarity with him, and with great fortitude, always resisted, and the lascivious man's advances were frustrated. However, the young man did not abandon his wicked purpose. On the 5th of July, in the year 1902, while working in the field not far from the house with Mary's mother, he suddenly, without warning, flew to the house, seized Mary, who was on the top step before the door, and, despite her resistance, dragged her into the house and attempted the infamous act of unchastity. Mary, concerned for her virginal purity, and unable to repel him by force, constantly struggled, and repeatedly exclaimed: "No, no, no, God does not want this; if you do this, you are sinning; you are making yourself guilty of hell," as her mother later testified, and the assassin himself confirmed in the canonical investigations. Frustrated by his unrestrained lust, he drew a four-sided needle, which he had prepared, and pierced her with more than ten blows, leaving her half-dead. After being carried away, on the following day, after being strengthened by the sacraments of the Church, she breathed her last, granting the most generous forgiveness to her murderer, following the example of Christ, and praying that he might obtain paradise. Her funeral should have been a triumphant celebration rather than a mournful procession, as the entire population proclaimed her a martyr. And indeed, it was so. For the Angelic Doctor, to whom all theologians defer, teaches: "The sufficient cause for martyrdom is not only

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the confession of faith, but also any other virtue, not political, but infused, which has Christ as its end." For in every act of virtue, someone becomes a witness of Christ, inasmuch as the work which Christ perfects in us is a testimony of his goodness; hence some virgins have been killed for their virginity, which they wished to preserve, such as the blessed Agnes and others, whose martyrdom is celebrated in the Church" (4 Sent. dist. 49 q. 5, art. 3 ad 9). Indeed, the material martyrdom, namely the killing, is evident. And with no less evidence, the formal martyrdom, or from the part of the killer, is established, who confessed that he had intended to satisfy a wicked desire and had killed the girl.

[*Latin ed. p. 236*]

Acts of the Apostolic See 236. – Official Commentary. Because she refused to consent to the sin, or, from the perspective of the victim, as is manifestly clear. Therefore, the martyrdom is most certainly confirmed. Consequently, in the Albano Laziale tribunal and, through petitionary letters, in Serwest, investigative proceedings were instituted during the years 1935-36 concerning the fame of the martyrdom and the cult never previously rendered. The investigative process, however, proved to be devoid of diligence, because the girl was unable to write, as is also established by the decree of November 18, 1936. Following the proper legal procedure, on June 1, 1938, the cause was introduced, and on the same day, Pope Pius XI, of blessed memory, signed the aforementioned introduction with his own hand. After the decree of obedience to Urban VIII was issued on the 16th of the following month, concerning the non-observance of the law regarding the cult, investigations were conducted, first in the Albano Laziale tribunal, and then in the Roman tribunal, by the Apostolic See. Decrees were issued on November 20, 1940, and April 25, 1941, concerning the juridical validity of the proceedings, both by the Apostolic and the Ordinary authorities. With these things as a preface, before the undersigned Cardinal, Prefect of the Sacred Congregation of the Holy Roman Church, and promoter of the cause, a preliminary meeting was held on October 27, 1942; a preparatory meeting was held before the Cardinals on February 1, 1944; and finally, before His Most Holy Father, Pope Pius XII, on January 30 of this year; in which the aforementioned promoter raised the following question to be discussed: Whether it is established that there was martyrdom, and for what cause, and whether there are signs or miracles in this case, and to what effect. The Cardinals, officials, and consultors each gave their vote in favor of the martyrdom. After carefully considering these opinions, the Most Blessed Father chose the Sunday of Palm Week to pronounce his judgment. In the meantime, in order to further illuminate his mind, he prayed. Therefore, the aforementioned promoter, along with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and, after most devoutly celebrating the holy Eucharistic

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sacrifice, he pronounced: "It is established that there was martyrdom; and furthermore, it is clearly established that the cause of the martyrdom of the Venerable Mary is in accordance with canon 2116 § 2 of the Code of Canon Law, and that a dispensation from miracles or signs has been granted, in order to proceed further." This decree was ordered to be made public and to be recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on March 25, 1945, the Sunday of Palm Week.

[Signature] C. Card. SALOTTI, Prefect.

[Signature] L. Carinci, Secretary.

[*Latin ed. p. 237*]

The Sacred Congregation for Religious, Second Session, held in Suriname, or Bois-le-Duc (â□□s-Hertogenbosch), concerning the Beatification and Canonization of the Venerable Servant of God, Peter Donders, Priest of the Congregation of the Most Holy Redeemer.

Regarding the doubt: Whether it can be affirmed that the virtues in question, namely the theological virtues of Faith and Hope, and also the cardinal virtues of Prudence and Justice, along with their associated virtues, were present in a heroic degree in the person under consideration, in both their essence and their effects.

The Holy Church's Doctor, Alphonsus Maria de Liguori, whose heart burned with the most ardent charity for God and men, which impelled him to found a new religious family for the salvation of all souls, placed before us the words of the Psalmist: "Because with the Lord there is mercy: and with him plentiful redemption." (Ps 129:7) And wisely, "For we must hope in God, not only because there is mercy with Him, but also because there is with Him plentiful redemption." For the mercy of God, which decreed to have pity on the human race, so that justice might also be satisfied, found a great price, namely, the blood of the Only-Begotten, who would redeem most abundantly all who are utterly captives. This redemption is called "plentiful" because it is a propitiation for our sins; and not only for our sins, but also for those of the whole world (1 John 2:2); and also because not only are we redeemed from captivity by this price, but we are also raised to a participation in the inheritance and kingdom, so that we may be heirs of God, and coheirs with Christ (Romans 8:17). (Explanation on Ps 129)

Peter Donders was a distinguished minister of this divine mercy and abundant redemption, as his life abundantly testifies.

In Tilburg, in the diocese of Bois-le-Duc (â□□s-Hertogenbosch), on October 27, 1909, Peter was born to Arnold Dionysius and Petronilla Jacoba van den Brekel, and was baptized on the same day. Even as a young boy, he perceived the first signs of his vocation to the priesthood. However, in order to alleviate the family's poverty, he worked for several years in a textile factory. Serving in the work of his parish, he was attached to a minor seminary

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at "St. Michiels-Gestel," where he devoted himself as much as possible to learning the humanities. In order that his desire might be fulfilled, by the counsel of a prudent man, he entered several religious Orders.

[*Latin ed. p. 238*]

The Acts of the Apostolic See – Official Commentary 238 attempted to admit him, but in vain; however, he was admitted to the major seminary in "Herlaar," where he diligently studied philosophical and theological disciplines, and on July 5, 1841, he received the sacrament of Holy Orders. The following year, he departed for Holland Guiana, and arrived in Paramaribo in September. He began his missionary labors with such zeal that he was quickly esteemed, not only by Catholics, but also by Protestants, Jews, and pagans: "His zeal," as one witness affirms, "knows no bounds, except those prescribed by obedience." If he returns from his journeys to the plantations or among the Indians, tired, then no greater service can be rendered to him than to allow him to instruct children... to give them instruction." To spend almost entire days under the scorching tropical sun, baptizing, hearing confessions, teaching, resolving disputes, rebuking sinners, patiently enduring those of dull intellect, breathing in the foul odors exhaled from the bodies of the sick, being plagued by annoying mosquitoes and other insects, enduring hunger, thirst, and the deprivation of all the comforts of life for more than forty years, is a feat that can only be attributed to heroic virtue. This achievement is all the more remarkable when we consider that the Servant of God also devoted himself to the care of lepers, and when we consider the most miserable condition in which those unfortunate people were then found, abandoned and rejected by all, without care, without medical assistance, without spiritual consolation. Yet, the Servant of God found joy in attending to and serving the lepers, concerned for their physical and spiritual well-being. For this reason, he deserved to be called the Apostle of the Lepers. To implore divine assistance for all these arduous labors, he constantly devoted himself to prayer and acts of penance. But God, in order to increase the merits of his faithful servant, tested him with many grievous illnesses, sorrows, and pains; he also suffered injuries and calumnies, but he bore all of this with an undisturbed and serene spirit, knowing well that the abundant fruit of divine redemption cannot be obtained unless one is firmly fixed to Christ on the cross. God, in turn, generously gave abundant fruit to his faithful servant. He baptized many hundreds of non-believers; many were reconciled to God and to each other, many were joined in Christian marriage, and many who had fallen away from the Church were brought back into her bosom; with a single word, he opened the way to salvation for many. God also deigned to bestow another grace upon his servant. In 1865, the Surinamese mission was entrusted to the Congregation of the Sacred Heart of Jesus by the Sacred Congregation for the Propagation of the Faith. Thus, the way was cleared for Peter to

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fulfill the vow he had conceived in his youth.

[*Latin ed. p. 239*]

Having been admitted to the Congregation of Rites, and this with the greatest pleasure, due to his outstanding merits, after completing his studies, he pronounced his religious vows on the feast of Saint John the Baptist in the year 1867, with the utmost joy of spirit. He lived for twenty more years in the mission, offering splendid examples of virtues until his death, which occurred most holily on January 14th, 1887, as he had lived. The fame of his virtues, and also of the graces or miracles, of which he availed himself during his life, increased so much after his death that, between the years 1900 and 1908, with ordinary authority, processes were instituted in the Vicariate Apostolic of Surinam, and then in the diocese of Buscoducen. After the writings were approved, on May 14th, 1913, Pope Pius X, of blessed memory, signed the commission for the introduction of the cause. After the Apostolic investigations were completed, on July 16th, 1938, the Sacred Roman Congregation issued its decree, with full legal force. Therefore, observing the legally prescribed procedures, on October 28th, 1941, before the undersigned Cardinal, Prefect of the Sacred Roman Congregation, and with the preparatory committees present, the preliminary meeting was held; the preparatory meeting was held on June 16th, 1942; and finally, on April 20th, 1943, the general meeting was held before His Holiness Pope Pius XII, in which the aforementioned Cardinal proposed the following question for discussion: Concerning the theological virtues of Faith, Hope, Charity, and also Justice, Temperance, Fortitude, and those virtues which are cardinal, whether they were practiced in a heroic degree, in the case and with the effects under consideration. The Most Reverend Cardinals, officials, and consultors, each in turn, expressed their opinion, which the Most Blessed Father received with careful consideration and benevolence. However, he postponed expressing his own opinion until this Sunday of Palms, so that, through fervent prayers, he might seek enlightenment from God. Therefore, having summoned to Himself the undersigned Cardinal, the Reverend Father Salvatore Ca tucci, General Promoter of the Faith, and Myself, Secretary, and after celebrating the sacred Mass with the utmost piety, he decreed: That the theological virtues of Faith, Hope, Charity, and also Justice, Temperance, and Fortitude, and those virtues which are cardinal, were practiced in a heroic degree by the Venerable Servant of God, Peter Donders, in the case and with the effects under consideration. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on March 25th, in the year of Our Lord 1945, on the Sunday of Palms. C. Card. SALOTTI, *Ep.*

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Prefect. L. Eg s. A. Carinci, Secretary.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary III

NEAPLES: ON THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, CATHERINE VOLPICELLI, FOUNDRESS OF THE INSTITUTE OF HANDMAIDS OF THE HOLY HEART.

ON THE MATTER OF TEMPERANCE, THE THEOLOGICAL VIRTUES OF FAITH, HOPE, AND CHARITY, AND THE CARDIINAL VIRTUES OF PRUDENCE, JUSTICE, FORTITUDE, AND, IN A HEROIC MANNER, IN THE CASE AT HAND.

"When Christ showed Himself to Saint Margaret Mary," writes Pope Pius XI, "He foretold the emptiness of His charity, and, as it were, in the manner of a lament, He recounted so many and such great injustices inflicted upon Him by ungrateful men" (in these words, he was moved... "Indeed, that Heart which so many men have loved, and which has showered them with every benefit, has not only not received the gratitude due to its infinite love, but, on the contrary, has found 'oblivion, neglect, insults, and these have been inflicted upon it even by those who should have been bound by the special duty of love").

Moved by this divine lamentation, many faithful have arisen from within the Church, who, not only through their own and individual actions, but also through social bonds, strive to repair so many and such injustices. Many religious Institutes, Sodalities, and Pious Unions have been founded, among which is the Pious Association of the Apostleship of Prayer, which, in France, was established by several priests of the Society of Jesus, in the past century, and which, throughout the world, numbers millions of members, and, with God's favor, yields abundant fruits; it is truly outstanding.

The Venerable Servant of God, Catherine Volpicelli, was declared the first "zealous promoter" for the Neapolitan Archdiocese by one of the founders of this very Sodality, because, with her ardent love for the Divine Heart of Jesus, she was deemed most suitable for this task, and she would fulfill it diligently and perfectly: and this proved to be true, as we shall soon see.

On the feast of Saint Agnes, Virgin and Martyr, in the year 1839, in Naples, a daughter was born to Peter Volpicelli and Teresia Micheroux, who were distinguished by their wealth and integrity of life; and, in the sacred baptism, which was administered to her the following day, the names Maria Catherine, Iosepha, Anne, and Gabriel were given to her.

[*Latin ed. p. 241*]

The Sacred Congregation of Rites, in its decrees, mentions Gertrudes and Margaret. She was entrusted to the care of the Sisters of St. Marcellinus for

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six years, and in that institution, where she displayed remarkable intelligence, she made great progress in literary studies, languages, and music. She also made significant advancements in piety under the guidance of Margaret Saladino, who later founded the Institute of St. Elizabeth, which has done much good for the Church. In the year 1847, she was admitted to the Divine Synaxis and anointed with sacred chrism. Four years later, she returned home, maintaining a pious way of life, and also received the name of the Third Order of Franciscans. She firmly rejected offers of marriage, dedicating herself to her heavenly Spouse through the bond of chastity, and desiring to embrace a religious life. In confirming this purpose, the counsel of the Venerable Louis of Casaurea was of great help, who once said to her: "The day will come when you will lay down your books; but Jesus will open His heart to you, and on the first page, and on all the following pages, you will find nothing but love, love, love." She was invited to join the Perpetual Adorers of the Most Holy Sacrament, but, contrary to her wishes, she was forced to leave the cloister due to a serious illness that afflicted her; this was not without the inscrutable counsel of God, as subsequent events would prove. In the meantime, she dedicated herself entirely to prayer, to the practice of devotion, to caring for the poor churches, and to works of charity, offering herself as a living sacrifice to God. Because her heart burned with apostolic zeal – and charity is diffusive – she worked effectively to kindle that divine fire in others; therefore, as we have said, she deservedly became the zealous founder of the first congregation of women dedicated to the work of prayer in the city of Naples. After the death of both her parents, she, now more determined, carried out all these endeavors with greater zeal, and other pious women joined her. Thus, with the favor of the Archbishop, the Most Reverend Cardinal Riario Sforza, and with the advice of prudent men, the foundation of the Institute of the Handmaids of the Sacred Heart was laid in the year 1865, and its rules were drawn up. This Institute, spread to various dioceses, received the Decree of Praise from the Apostolic See in the year 1890; its constitutions were approved in 1902, and finally, in 1911, it received full approval. She was first elected Superior by the Archbishop, and after that, until her death, she was confirmed in office by the members of the congregation; in exercising this office, she gave remarkable examples of prudence and fortitude, and she showed herself adorned with all virtues, both theological and cardinal, which she tried to conceal under the veil of humility. But it could not be hidden. The Servant of God was clearly endowed with holiness.

[*Latin ed. p. 242*]

242 The Acts of the Apostolic See – Official Commentary: The Cardinals are: The Servant of God Ruffo of Scilla, Archbishop, and his successor in the Neapolitan See, William Sanfelice, a monk of Vaux, and the parish priests, vicars of Leo XIII, Capecelatro, Archbishop of Capua, Siciliano of Rende,

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Archbishop of Benevento, and Joseph Maria Granniello. Also, the Most Reverend Lewis of Causaurea, and many other archbishops and numerous others, especially from both the clergy, who are distinguished by their integrity and prudence, which reputation they have also, it is said, earned through not a few supernatural gifts, with which, it seems, God wished to honor his faithful handmaid. Afflicted by a fatal illness, she devoutly received the sacraments of the Church, strengthened by the blessing of Leo XIII, and on December 28th, 1894, surrendered her most pure soul to God. The reputation for holiness, with which she shone during her life, not only did not diminish but increased; therefore, in the years 1903-1905, an Ordinary process was instituted in Naples, based on this same reputation, on the writings and the devotion not rendered. The Sacred Congregation, by a decree issued on December 9th, 1908, after deliberation, declared: "Nothing prevents further proceedings." On the sharp date of January 11th, 1911, the cause for beatification was introduced, and the Most Holy Pope Benedict XV, may he rest in peace, signed the commission with his own hand. Then, on July 8th, 1914, a decree was issued concerning the laws of Urban VIII, prohibiting the cult of the Servant of God, and after Apostolic investigations concerning the reputation in general, of which the relevance and validity are established by a decree of June 28th, 1922, and then concerning the virtues and miracles in particular, and recognized by a decree of August 8th, 1937, with full legal force in both the Ordinary and Apostolic processes, and with all due legal formalities observed, it became necessary to discuss the virtues of the Servant of God. Therefore, the preparatory Congregation was held before the Most Reverend Cardinal January Granito Pignatelli di Belmonte, Bishop of Ostia and Alba, with the Cardinal as the Promoter of the Cause or Relator, on April 14th, 1942; the preparatory session was held on July 6th, 1943; a new preparatory session was held on April 18th, after a year had elapsed; and finally, the general session was held before the Most Holy Pope Pius XII on January 30th of this year; in which the same Cardinal Relator proposed the following question for discussion: Regarding the theological virtues of Faith, Hope, and Charity, with Prudence, Justice, and Temperance, and Fortitude annexed, do they, in this case and to the effect of what is being considered, appear to be heroic in degree? Three Most Reverend Cardinals, Official Prelates, and Consultor Fathers expressed their opinions, which the Most Blessed Father graciously heard, and will issue his judgment.

[*Latin ed. p. 243*]

243 Then the time arrived for him to seek light from God through his own prayers and the prayers of those present. He chose the Sunday of the week before Easter, the beginning of the greater week, in order to open his mind. Therefore, he ordered that the Cardinals of the Roman Curia, and the undersigned Prefect of the Sacred Congregation, as well as the Reverend

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Father Salvatore Natucci, General Promoter of the Faith, and I, the Secretary of the Sacred Congregation, be summoned, and the Divine Host was presented with the utmost reverence, and he declared: "It is established that the theological virtues of Faith, Hope, and Charity exist, both in God and in our neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and that these are possessed by the Servant of God, Catherine Volpicelli, and those associated with her in their respective ranks, and that, in Venice, heroic acts were performed, and that, concerning the matter under consideration, this is the case." He then ordered that this decree be made public and recorded in the acts of the Sacred Congregation. Given in Rome, on the 25th of March, Palm Sunday, in the year of our Lord 1945. © C Card. SALOTTI, E p. Praen., Prefect. L. © S. A. Carinci, Secretary. IV. IN SABINA, REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOHN OF THE HOLY SPIRIT, PRIEST, OF THE CONGREGATION OF CLERICS OF THE MOST HOLY CRUCIFIX AND PASSION OF OUR LORD JESUS CHRIST. CONCERNING THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE should be appointed in this case, and for the purpose in question. The most excellent and flourishing Congregation of the Clerics of the Most Holy Crucifix and Passion of Our Lord Jesus Christ flourishes. For it has never ceased, from its very foundation, which took place scarcely two centuries ago, to enrich the Catholic Church with the sweetest flowers and the most abundant fruits of sanctity. Indeed, two of its members have already been honored with canonization, namely Paul of the Cross, its founder, and Gabriel of the Sorrowful Virgin; Vincent Strambi, a Bishop, is among the blessed; and many others seem worthy of these honors. Among these, John of the Holy Spirit should be considered.

[*Latin ed. p. 244*]

From the Acts of the Apostolic See - Official Commentary. And indeed. In the town of "St. Benedict del Tronto," in the diocese of Ripana, Joseph Bruni and Mary Antonia Marconi, pious and honorable spouses, were blessed with a son, James, who was born on August 8, 1882, and on the following day received the sacrament of baptism. He was anointed with the oil of Holy Confirmation on October 23, 1883. Under the care of the Daughters of Charity of St. Vincent de Paul, the young boy began his first lessons in letters. From the age of nine to fourteen, he was taken into the home of a certain excellent priest, while in the meantime attending public schools, where he completed his studies with distinction. At the age of twelve, he was admitted to participate in the celebration of Corpus Christi. The piety, which had been fostered in him by the example of his parents, and also by the efforts of that priest, and by the frequent reception of the sacraments, matured in him a religious vocation. The reading of the acts of St. Paul aroused in his heart a love for Our Lord Jesus Christ, and a

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desire to preach His Gospel to His people. Consequently, he developed a fervent desire to join the Congregation founded by that same Saint. Having made his vows, on May 29, 1896, he was received among the students of that Congregation, at the house in the town of "Rocca di Papa" in the diocese of Tusculana, where he devoted himself to the humanities. Having reached the canonical age, he began his novitiate at the house of St. Eutyches, in the diocese of Hortana, taking the name John of the Holy Spirit; and in August of the year 1898, he pronounced his religious vows at the house in Moricone, in the Sabine region. He completed his studies in the humanities, then pursued philosophy and theology, and was ordained, although during this time he was afflicted by a very serious illness. By an extraordinary dispensation, granted by Pope Pius X, due to his lack of age, in view of the virtues that shone in him, and also due to his failing health, he was promoted to the priesthood on December 4, 1901. On December 12 of the following year, at the house in Moricone, he surrendered his pure soul to the Lord, consumed by consumption. In a short time, John accomplished what many spend a lifetime doing (Wisdom 4:13). For he, although he lived only nine years in the religious Congregation, seems to have equaled, if not surpassed, many of his confreres who were more advanced in age, distinguished for their piety, and excellent in their sacred duties, in the practice of all the virtues that befit a religious and a priest. Because of the high esteem in which he was held, after his death, investigations were conducted in Ripana and Aesina by the Curia, and also through petitions, in Grosseto and Todi, during the years 1930-1934, concerning the possibility of a canonical process for his holiness, in accordance with the Urbanian decrees that prohibit the cult of the Servants of God.

[*Latin ed. p. 245*]

The Sacred Congregation of Rites, having received numerous letters from two Cardinals, from several Archbishops, Bishops, the clergy and the people of the town of Rossi, as well as from the clergy and the people of Ripano, all presented to the Supreme Pontiff, requesting the introduction of the cause of beatification, after carefully considering the documents, on June 1, 1938, decreed that nothing stood in the way of proceeding further. Therefore, with all legally required procedures observed, and at the urging of Reverend Father Giles of the Sacred Hearts, the general Postulator of that Congregation, in a meeting of the Ordinary Congregation of Sacred Rites, held on the 8th of this month, His Eminence and Reverend Cardinal Raphael Charles Rossi, promoter of the cause, proposed a question for discussion: Whether a Commission for the Introduction of the cause should be appointed in this case and for the purpose in question, and he reported on this matter. After hearing the report, as well as the opinions of the Official Prelates and of Reverend Father D. Salvatore Natucci, general

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promoter of the Faith, the Sacred Fathers, after deliberation, decided that it was fitting to write to the Supreme Pontiff: that the Commission should be appointed. On the 11th of the same month, with the Cardinal's signature affixed, His Holiness, Pope Pius XI, having approved the decree of the Eminences, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, John of the Holy Spirit, with his own hand. Given at Rome, on May 11, A.D. 1915. C. Card. SALOTTI, Ep. Praen., Prefect. L. S. A. Carinci, Secretary.

[*Latin ed. p. 246*]

From the *Acta Apostolicae Sedis*, an official commentary of the *Diarium Romanae Curiae Secretariae Status*, the following is recorded:

By a communication from the Secretariat of State dated August 25, 1945, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint the Reverend Father Albert Colunga, of the Order of the Friars Preachers, as a Consultor to the Pontifical Commission for Biblical Studies.

Likewise, by communications from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint:

Secret Chamberlains *in commendam*:

January 29 » » February 4, 1945.

Most Reverend Peter Brisse, of the diocese of Evansville.

Most Reverend Paul Deery, of the same diocese.

Most Reverend John Joseph Daly, of the Archdiocese of Baltimore and Washington.

Most Reverend Augustine Thomas Morier, of the diocese of Camden.

Most Reverend Joseph Przudzik, of the diocese of Lincoln.

Most Reverend George J. Schuster, of the same diocese.

Most Reverend Alfonso Bertman, of the diocese of Springfield (Illinois).

Most Reverend William J. Cassin, of the same diocese.

Most Reverend Dese L. Gatton, of the same diocese.

Most Reverend William F. Hang, of the same diocese.

Most Reverend Bernard Manning, of the same diocese.

March 18.

Most Reverend Joseph Pier-angeli, of the diocese of Città di Castello.

Most Reverend Benjamin Schivo, of the same diocese.

Most Reverend Anthony Gaudenzi, of the diocese of Faenza.

Most Reverend John Lacidogna, of the diocese of Andria.

Most Reverend Victor Linfante, of the Archdiocese of Benevento.

Most Reverend Emilio Del Bianco, of the Archdiocese of Fermo.

May 30.

Most Reverend Saverio Battista, of the Archdiocese of Gaeta.

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Most Reverend Joseph Psaila Cumbo, of the Archdiocese of Malta.

[*Latin ed. p. 247*]

From the Roman Curial Diary, July 24, 1945.

Most Reverend Giovanni Cavalli, of the diocese of Padua.

Most Reverend Giocondo Marchesini, of the archdiocese of Perugia.

Most Reverend Nazareno Fabietti, of the diocese of Senigallia.

Most Reverend Giulio Guy, of the diocese of Mantua.

Most Reverend Luigi Ferrara, of the diocese of Venosa.

Most Reverend Francesco D'Ardia, of the archdiocese of Palermo.

Most Reverend Giovanni, of the diocese of Fort Wayne.

Most Reverend Giovanni Biernarki, of the same diocese.

Most Reverend Giacomo J. Connelly, of the same diocese.

Most Reverend Carlo J. Felter, of the same diocese.

Most Reverend Clemente N. Mlinarovich, of the same diocese.

Most Reverend Giovanni F. Nadolmy, of the same diocese.

Most Reverend Giuseppe Seimetz, of the same diocese.

Most Reverend Giovanni A. Sullivan, of the same diocese.

Most Reverend Gaetano Maone, of the diocese of Cariati.

Most Reverend Gioacchino Carreira, of the diocese of Leiria.

Most Reverend Anthony D'Antini, of the diocese of Lucera.

Most Reverend Pietro Mazzilli, of the diocese of Tricarico.

Most Reverend Giuseppe Castagnetti, of the diocese of Piacenza.

Most Reverend Carlo Laderchi, of the diocese of Faenza.

Most Reverend Aroldo Bolton, of the diocese of Saginaw.

Most Reverend Aurelio Pellegrini, of the diocese of Sutri.

Most Reverend Giuseppe Berdicek, of the diocese of Hradec Era.

Most Reverend Giovanni Baro, of the diocese of Ivrea.

Most Reverend Giuseppe D'Achille, of the diocese of Sulmona.

Most Reverend Atilio Esteves de Carvalho, of the archdiocese of Lorenzo Marques.

Most Reverend Anthony Maldonado Pires, of the same archdiocese.

Most Reverend Anthony Casertano, of the archdiocese of Capua.

Most Reverend Gino Caciagli, of the diocese of Colle di Val d'Elsa.

Most Reverend Stefano Marini, of the same diocese.

Most Reverend Giuseppe Palazzuoli, of the same diocese.

Most Reverend Pasquale Guarini, of the diocese of Monopoli.

Most Reverend Celestino Taranta, of the diocese of Sulmona.

Most Reverend Andrea Cozzolino, of the archdiocese of Naples.

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Most Reverend Giovanni Di Tuoro, of the same archdiocese.

Most Reverend Anthony Fevol'a, of the same archdiocese.

Most Reverend Giles Jovine, of the same archdiocese.

Most Reverend Giuseppe Mulier, of the same archdiocese.

Most Reverend Felice Pirozzi, of the same archdiocese.

[*Latin ed. p. 248*]

Acta Apostolicae Sedis - Official Commentary of the Extraordinary Chamberlain in Ordinary, with sword and cape, of the Most Holy [Pope], June 29, 1945. Mr. Count Giuseppe Andrea Bizzarri (Rome). Honorary Chamberlains in peacock blue attire, May 11, 1945. Monsignor Giuseppe Andretta, of the diocese of Melfi and Rapolla. June 30: Monsignor Vitangelo Solimei, of the diocese of Venosa. Monsignor Giovanni Birelli, of the diocese of Acireale. Monsignor Carmelo Gresti, of the same diocese. NECROLOGY, January 19, June 29, 1945. Monsignor Claudio Volio, titular Archbishop of Soteropolis. Monsignor Francesco Campos y Angeles, titular Bishop of Doara. July 6: The Most Reverend Cardinal ADOLFO BERTRAM, of the titular church of Saint Agnes, Archbishop of Breslau. July 28: Monsignor Francesco Irazola, titular Bishop of Flaviade. Monsignor Pietro Vera y Zuria, Archbishop of Puebla. August 10: Monsignor Edoardo Luigi Antonio Leys, titular Bishop of Naila. Monsignor Daniele Desmond, Bishop of Alexandria. August 16, 17, 25: Monsignor Feliciano Rocha Pizzarro, Bishop of Plasencia. Monsignor Giuseppe d'Alessio, titular Bishop of Sidon. Monsignor Pietro Presauri, Archbishop of Lanciano and Amministratore Apostolico of Ortona. August 26: Monsignor Alfredo Odilone Comtois, Bishop of Trois-Rivières. August 29: Monsignor Carlo Giuseppe Eugenio Ruch, Bishop of Strasbourg. September 1: Monsignor Gregorio Diamare, titular Bishop of Costanza of Arabia, Abbot of Monte Cassino and Protopriest of Atina. August 17: Monsignor Pietro Pasquale Francesco Farfan, Archbishop of Anazarbo. August 18: Monsignor Raimondo Albino Netzhammer, titular Archbishop of Lima.

[*Latin ed. p. 249*]

In the 30th volume, October 25, 1945 (Series H, Volume XII) - No. 10. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. Acts of the Holy See. Epistles. To the Most Reverend Michael, Bishop of Bavariae and Frisingen, and to the other Bishops in communion with him: His Eminence, Cardinal Faulhaber, Archbishop, and other Most Reverend and Venerable Fathers. Pope Pius XII responds.

My beloved son and venerable brothers, greetings and the Apostolic Blessing.

We have been pleased by the letters which you and the other sacred prelates of Bavaria, gathered in Eystadt for your annual meeting, have written to Us, moved by ancient custom and new zeal. We are indeed very glad

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to learn that you and your flocks are closely devoted to the Apostolic See, and that a singular devotion to Us exists in your hearts.

It has pleased Us that you have presented your counsel, always eager to consider and decide upon matters which seem useful for the guidance of your flocks and for the advancement of the Catholic cause, since, now that the war is over, many difficult and complex questions arise here.

But the most grievous times of persecution against the Christian name have passed here: a storm raged, fury blazed, and a proud cedar was insolently felled, for which no place can be found.

However, the Church, wounded but still alive in the lands of Bavaria, remains, and the struggles endured are not only honorable, but promise greater strength and vigor for the future.

For the field which has been reddened with the blood of the brave promises a good harvest.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - The official record: It is not permissible to allow faith to languish, nor virtue to decline, when so many heroes have stood firm for the Christian dogma. These [defenders of the faith] were among you; but the detractors, although many were driven by wickedness or fear, were not among you, but were within you and against you, indeed, against the Bavarian people, who have suffered and continue to suffer greatly because of their heinous crimes. Now, it is fitting for Us to make honorable mention of the many hundreds of thousands of Catholic men and women, of every class, who have bravely fought here against the forces of evil, together with their bishops, who, even in the most difficult times of war, never ceased to offer stern warnings, united in a solid bond, assisting their priests, steadfast and valiant, opposing the impious and the proud with their lives, fragrant with sincere faith, shining with integrity of morals, and completely conformed to the precepts of the Catholic religion. While we contemplate their unconquered tenacity, we cannot restrain ourselves from again asserting to you that it is not fitting or consistent with truth to attribute to the entire nation what has been accomplished by a few. Moreover, if we consider the ruins and devastation caused to so many Bavarian cities by the furious war, cities known to Us and renowned for their monuments of religion and history, and for their works of the finest art, we are compelled, by love, we are compelled, by the pleasing prompting of memory, to reiterate Our paternal compassion for their surviving citizens, and to lament their dead, not without the suffrage of prayers. We are deeply saddened by the fate of these episcopal cities, such as Munich, Augsburg, Landshut, Regensburg, and also other cities, such as Nuremberg, Aschaffenburg, Ludwigshafen, which, according to what has been reported to Us, have suffered immense damage as a result of the wars. Therefore, in the face of these two wars, which have brought you such

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great misfortunes, be careful not to be discouraged or disheartened. But what? Does not injustice, which makes difficult times, render things easy through the omnipotent power of God, if faith flourishes with hope and charity, the companion of wisdom, burns with eagerness to act? Therefore, strive diligently that, through your efforts, the study of divine things may revive here, that evangelical justice, the eternal promise of rewards, and also that which is useful for regulating earthly life, may be held in high esteem by all, that the knowledge and love of the Catholic religion may be fostered, to whose bosom those who have, unfortunately, strayed from it, may be drawn back with pious zeal. Indeed, it was then that the glory of the Germans flourished, so that they surpassed many nations, when among you the Church, the parent of your culture and humanity, was venerable, and its sacred rights were faithfully observed, with a beautiful and firm civil order.

[*Latin ed. p. 251*]

The Acts of Pope Pius XII, page 251, which were joined to this, have restored matters to their former splendor, since, after correcting the faults, they have returned to their original principles. Therefore, nothing should be despaired of, if the Germans, confident in God and cultivators of ancient virtues, of which We have learned more through experience, and those who have strayed from the true faith, should, with united effort, turn to the Cross, from which salvation comes, and devote themselves to the unending Gospel. With regard to this matter, We bestow due praise upon you, Our beloved Son, and upon the other sacred pastors of Bavaria, who, with the help of divine grace, strive with utmost care to ensure that, together with your flocks, you enter the royal and salutary path of the Cross, and arrive at solid peace, that is to say, peace founded on the truth and justice, which, with hatreds and animosities extinguished, unites nations in a fraternal bond under the law of Christ. Meanwhile, while you endure afflictions and harsh trials, We offer you our benevolence and the aid of our prayers, knowing that you are laboring under difficult circumstances. Therefore, so that We may support you in your endeavors, We will not neglect to exert Our efforts among the allied English and American States, even though many difficulties may stand in the way of these undertakings. Since We greatly desire to offer assistance and consolation to Our citizens, as the circumstances permit and require, it will be very pleasing to Us to help your captives, especially now that they are receiving news from their families and can reciprocate. Finally, We earnestly hope that your constant efforts may abundantly bear fruit in the common good and in the face of difficult circumstances, and with our eyes lifted to heaven, We pray for divine light to shine upon you, and We implore ever stronger forces for you, Our beloved Son, and for the other sacred prelates of Bavaria, and for all the faithful, in whose progress your pastoral care diligently watches,

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especially the young people, in whom great hope is placed, and for whom, having endured insults in the name of Christ, We impart Our Apostolic Blessing, moved by the greatest charity. Given in Rome, at St. Peter's, on the fifteenth day of the month of August, in the year 1935, the seventh year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary II TO THE MOST EXCELLENT LORDS, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS IN THE CZECHOSLOVAK REPUBLIC: SIX COMPLETE CENTURIES AFTER THE BIRTH OF SAINT JOHN OF NEPOMUK. PIUS PP. XII, To the Venerable Brothers, greetings and the Apostolic Blessing. — We deem it fitting that you, Venerable Brothers, and the faithful in the Czechoslovak Republic commemorate the six hundredth anniversary of the birth of Saint John of Nepomuk, while the light of peace, recently restored after the new age of war, dawns upon you, bringing with it the hoped-for increase of peace and religion. Therefore, we do not wish to let this auspicious event pass without acknowledging it, and, moved by paternal love for you and your flocks, we join you in your prayers and wishes. The terrible war which originated here devastated many parts of the world with grievous ruins and calamities, and also brought much suffering to you, whose memories and whose mourning are never silent to Us; in these regions, foreign domination raged, and crowds of people, including many clerics and religious men, were thrown into chains or relegated to places of public custody, many being subjected to death; elsewhere, there were devastating battles, the destruction of homes, the loss of property, and exile; everywhere, there were groans, tears, and lamentations. The Catholic Church, in certain parts of the Czechoslovak Republic, besides experiencing the power of the occupying nation, which was hostile to it, and suffering many injuries from it, found itself in particular difficulties, because the Archdioceses of Prague, Budweis, and Brünn were deprived of their desired pastors and remained without legitimate successors for many years; although, anxious, We had decided to refrain from making these appointments, in order to preserve matters of the highest importance, namely, the freedom of the Church and the progress of your spiritual order. But the vicissitudes of time, which have taken away so many sad things from this place, have brought about changes, which, inspired by the deeds of Saint John of Nepomuk, and by his strong image shining with bright light, offer prospects of hope. For the Saint, always united with those who live on earth by bonds of invincible love, is a constant teacher in the cultivation of virtues, and opens a secure path to salvation, especially for those with whom he is particularly connected by place, lineage, or language. The present circumstances in your country offer a worthy opportunity to celebrate with solemn observances, and provide stern warnings to all, which

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are a stimulus and encouragement to your communities.

[*Latin ed. p. 253*]

Acts of Pope Pius XII, 253, so that, with renewed strength, they may dedicate themselves to the highest precepts of the Gospel, from which eternal life, true human dignity, and worship flow, and maintain perpetual vigor and youth, and conform to them. This will be of great benefit: for if there are not lacking the beautiful ornaments of virtues, that is, the splendor of a generous and upright spirit, alas, many are plunged headlong into the whirlpool of vices, and, despising the law of God, render the state of human society more wretched and subject to harsher punishments. Let the opportune teacher, Saint John Nepomuk, arise, in whose life fortitude and gentleness, firmness and sweetness, wonderfully shone forth, and let him teach the clergy how the sacred duties of ministers are to be fulfilled with faith and diligence, and that they should rather despise death than neglect their duty; let him teach the faithful that nothing is more precious than an unblemished conscience, and that goods should be valued with just measure, so that the divine should always be preferred to the human, the heavenly to the earthly, the eternal to the fleeting. It is indeed necessary now for men, whether they are servants of the Church or laymen who excel in their devotion, to dedicate themselves diligently to the cause of public welfare, setting aside their own comforts and glories, and to be endowed with great constancy, so that the name of Saint John Nepomuk may not only be venerable to them, but also an example to be imitated. Under his auspices and protection, may peace flourish perpetually in your homeland, not that which is covered with the deceitful words of empty flattery, but that which is firmly based on justice joined with charity. In the regions of your homeland, all that has happened unjustly has resulted in disturbances and hatred, which incite acts of vengeance. Let there be no excess of these disturbances and injustices; let your counsels and precepts, Venerable Brothers, not lack moderation. Is not true victory to be conquered by justice, to be conquered by charity? Let the wicked not be punished with the wicked; and if offense is taken against those who are hostile, let it not be done beyond measure and fairness, so that in condemning men, violence is not tainted by violence, and so that, lest the seeds of envy take root, the very fabric of the people does not suffer harm. Here, let charity moderate public and private morals, which is a noble emblem and an undeniable sign for the followers of Christ, and let it turn hearts towards moderation and harmony, and bind citizens together in mutual bonds, which, strengthened by religion, integrity, and concord, will provide solid foundations for your state. May true freedom flourish here, which always consists of virtue and reverence for the Highest Power, so that it does not fall into unbridled license or tyranny, even if it bears the name of freedom. "When the fury of war has subsided," so We decreed last year in Rome, to those of you who

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came to Us, "you may, without coercion, establish your domestic society with full freedom, and educate your children..."

[*Latin ed. p. 254*]

•254 Acta Apostolicae Sedis r- Consult the official commentaries, regulate the social orders and your institutions, according to those principles which have been proposed to the whole world by Our Predecessors and by Ourselves, and which are rooted in the spirit and doctrine of Christ." With your eyes fixed on the heavenly patronage of your homeland, with united effort, Venerable Brothers, dedicate your strength and resources, so that, under the auspices and guidance of the Gospel, they may add new luster to the ancient glory: this is for the sake of God and your people; therefore, it is fitting that you, and you, with your authority and encouragement, all those who are here under the Catholic name, should, with all diligence, spare no labor, and strive zealously in useful endeavors. Named in honor of the heavenly Patron to whom you strive to render obedience, is the Nepomucene Pontifical College in Rome, which we cannot pass over in silence. With us, admire the fertile field of priests that it has bestowed upon your land; therefore, it is most earnestly to be hoped that, with your favor, it may, as soon as possible, receive new and abundant groups of students, who, in Rome, among the ashes of the Apostles, will be imbued with sacred learning and the study of Catholic practice. Finally, we implore God, without whom nothing is possible, with fervent prayers, that He may always assist you and your endeavors, and that the evangelical work may suffice in Asperen, and that the intercession of Saint John Nepomuk, to whose patronage we commend all that is dear to us and to you, may be efficacious. As a pledge of the heavenly gifts, Venerable Brothers, and to the clergy and multitude of the faithful in the beloved Republic of Czechoslovakia, we impart with great affection the Apostolic Blessing. Given in Rome, near Saint Peter's, on the twenty-eighth day of the month of August, in the seventh year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND DOM RODRIGU, SECRETARY OF STATE, TO THE MOST REVEREND CARDINAL VILLENEUVE, ARCHBISHOP OF QUEBEC, WHOM WE SEND AS OUR LEGATE TO THE MARIAN CONVENT AT THE SHRINE OF THE BLESSED VIRGIN OF GUADALUPE IN MEXICO CITY. PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing. — The Mother of Hope and Grace, the Virgin Mary, with her constant benevolence, offers solace to her children and students of every kind in sanctuaries throughout the world.

[*Latin ed. p. 255*]

The Acts of Pope Pius XII:

Furthermore, in the land of Mexicana, the venerable possesses the temple of Guadalupe, that very place where, approximately four centuries ago,

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the same Indian woman appeared, opening a source of life and abundant salvation. There, as the fiftieth anniversary happily approaches since the image of the Blessed Virgin Mary was adorned with a golden wreath, sacred celebrations are being prepared with great care, which, through the observance of religion, the splendor of ceremonies, the multitude of people, and especially the desired presence of numerous prelates from both America, promise to be most magnificent. We, who are devoted to the Blessed Virgin Mary of Guadalupe, especially because we often see her image sculpted in marble in the Vatican gardens – and having seen this, we always embrace the noble people of Mexicana with renewed vows of charity – wish to add our joy to the solemn festivities. Therefore, in order to participate in this in some way, we choose, appoint, and establish you, our beloved Son, as our Legate, to preside over the pious celebrations in Mexico City, as far as matters of religion are concerned. Therefore, as you carry out your duties, use our words to congratulate the people of Mexicana, both appropriately and sincerely, for being under the protection of such a Queen, and for having repeatedly experienced her help in times of need and adversity; urge them also to contemplate and imitate her wondrous virtues, and to always trust in her with unwavering hope. For Mary possesses such power with God, and shines with such goodness, that she is both able and willing to help our miseries. However, in order that the grace of the Mother of God may be more easily obtained, it is necessary to follow her example and to obey the commandments of the Redeemer: for she especially watches over those who, having received the honorable name of Christians, with the help of their heavenly Mother, may publicly and privately reflect the exalted form of Christ's life in their actions. Therefore, may the divine Mother look upon the people of Mexicana with kindness, and may she remove from them everything that is evil, and grant them everything that is beneficial. May wisdom flourish among them through the laws, may Christian freedom, the companion of virtue, flourish, may a firm alliance be established between sacred and civil matters, may the sincere worship of humanity, devoted to the Gospel, take root in their hearts, and may it lead to greater triumphs. We greatly desire that you publicly declare and explain these our hopes and wishes to the people of Mexico City, and for this purpose, we also grant you the faculty, that, on whatever day you choose, after the sacred pontifical rite has been performed, you may, in our name and in the presence of the faithful, offer a salutary prayer, granting a plenary indulgence, according to the usual custom and prescription of the Church. We have nothing further to add, except to say to you, our beloved Son, that we commend you to the diligent and prudent care of the sacred pastors of the Mexicana Church, and to the other sacred dignitaries, priests, and faithful,

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who venerate the Blessed Virgin Mary of Guadalupe.

[*Latin ed. p. 256*]

Acts of the Apostolic See - 256. Official Commentary. With sentiments of joy and devotion, We impart, freely and gladly, the Apostolic Blessing. Given in Rome, at Saint Peter's, on the twenty-fourth day of the month of September, in the year 1945, in the seventh year of Our Pontificate. PIUS PP. XII. ADDRESS To the Prelates, Auditors of the Roman Rota, and other Officials, as well as the Advocates and Procurators of the same Tribunal and of the Tribunal itself. "May the Lord, the supreme Judge of all human justice, establish us here as His Representative and Vicar, and today, for the first time – after having heard the extensive and learned annual report on the activities of this Sacred Tribunal, presented to Us by your most worthy Dean – We can express to you, beloved sons, Our gratitude and expound Our thoughts, so that the clamor of arms may not drown out Our voice with its ominous roars. We dare to ask: Is this peace? Not yet, alas! May the Lord grant that it be at least the dawn of peace! Once the violence of the fighting has ceased, the time has come for justice, whose work consists in restoring order, which has been disturbed or upset, through its judgments. What a formidable dignity and power belongs to the judge, who, above all passions and prejudices, must reflect the very justice of God, whether it be in deciding disputes or in suppressing crimes! This, indeed, is the object of every judgment, the mission of every judicial power, whether ecclesiastical or civil. A cursory glance at the laws and judicial practice might lead one to believe that the ecclesiastical and civil judicial procedures present only minor differences, such as those observed in the administration of justice in two civil states of the same legal family. Even in their immediate purpose, they seem to coincide: the implementation or assurance of the right established by law, but in the particular case in question or injured, through a judicial sentence, that is, through a judgment issued by the competent authority in accordance with the law. The various levels of judicial appeals are also found in both; the procedure shows the same main elements in both. Introduction of a claim." Habita die 2 mensis Octobris, a. 1945.

[*Latin ed. p. 257*]

257 Acts of Pope Pius XII pertaining to the cause, citation, examination of witnesses, communication of documents, interrogation of the parties, conclusion of the process, sentence, right of appeal. Nevertheless, this broad external and internal similarity must not make us forget the profound differences that exist, 1st in origin and nature, 2nd in object, 3rd in purpose. We shall confine ourselves today to speaking of the first of these three points, deferring the treatment of the other two to future years, if it please the Lord.

I. The judicial power is an essential and necessary function of the two

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perfect societies, the ecclesiastical and the civil. Therefore, the question of the origin of the judicial power is identical with that of the origin of power itself. But precisely for this reason, in addition to the similarities already mentioned, others, even more profound, have been deemed to exist. It is remarkable to see how some adherents of the various modern conceptions concerning civil power have invoked, in confirmation and support of their opinions, supposed analogies with ecclesiastical power. This applies equally to the so-called "totalitarianism" and "authoritarianism," as it does to their opposite pole, modern democracy. However, in reality, these profound similarities do not exist in any of the three cases, as a brief examination will easily demonstrate. It is undeniable that one of the vital needs of every human community, and therefore also of the Church and the State, consists in permanently ensuring unity in the diversity of its members. Now, "totalitarianism" can never provide for that need, because it gives civil power an undue extension, determines and fixes in content and form all fields of activity, and in this way suppresses every legitimate individual, local, and professional life within a mechanical unity or collective, under the imprint of the nation, race, or class. We have already, in Our Christmas Radio Message of 1942, particularly pointed out the sad consequences for the judicial power of that conception and that practice, which suppresses the equality of all before the law and leaves judicial decisions at the mercy of a changeable collective instinct. Moreover, who could ever think that such erroneous interpretations, violating the law, could have determined the origin or in-

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Commentarium Officiale. Does this concern the actions of ecclesiastical tribunals? This is neither the case, nor can it ever be the case, because it is contrary to the very nature of the social power of the Church, as we shall see below. But this other conception of civil power, which can be called "authoritarianism," is far from satisfying this fundamental requirement, because it excludes citizens from any effective participation or influence in the formation of the social will. Consequently, it divides the nation into two categories: those who dominate and those who are dominated, whose mutual relationships become purely mechanical, under the sway of force, or have a purely biological basis. Now, who does not see how, in this way, the true nature of state power is profoundly distorted? For, by its very nature and through the exercise of its functions, the State must tend towards being a true community, intimately united in the ultimate goal, which is the common good. But in that system, the concept of the common good becomes so elusive, and it becomes so clearly apparent as a deceptive cloak for the unilateral interest of the ruler, that unrestrained "dynamism" in legislation excludes all legal certainty, and therefore suppresses a fundamental element of any true judicial order. Such a

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false dynamism could never overwhelm and remove the essential rights recognized to individual physical and moral persons within the Church. The nature of ecclesiastical power has nothing in common with this "authoritarianism," and therefore, no point of reference can be found between it and the hierarchical constitution of the Church. It remains to examine the democratic form of civil power, in which some would like to find a closer resemblance to ecclesiastical power. Undoubtedly, where a true democracy, both in theory and in practice, prevails, it fulfills that vital requirement of every healthy community, which we have mentioned. But this is achieved, or can be achieved under equal conditions, also in other legitimate forms of government. Certainly, the Christian Middle Ages, particularly imbued with the spirit of the Church, with its abundance of flourishing democratic communities, showed how Christian faith can create a true and proper democracy, and indeed is its only lasting foundation. For a democracy without the union of spirits, at least in the fundamental principles of life, especially with regard to the rights of God and the dignity of the human person, and with respect for honest activity and personal freedom, even in political matters, such a democracy would be flawed and unstable. When, therefore, the people turn away from the Christian faith, or do not...

[*Latin ed. p. 259*]

Acts of Pope Pius XII, 2a>9, places it resolutely as the principle of civil life; therefore, even democracy easily becomes distorted and deformed, and with the passage of time, is subject to falling into "totalitarianism" and the "authoritarianism" of a single party. If, on the other hand, the preferred thesis of democracy is kept in mind—a thesis that distinguished Christian thinkers have always advocated—namely, that the original source of civil power, derived from God, is the people (not the "mass"), then the distinction between the Church and the State, even a democratic one, becomes increasingly clear. Indeed, ecclesiastical power is essentially different from civil power, and therefore also the judicial power within the Church. The origin of the Church, unlike that of the State, is not of natural law. The most extensive and accurate analysis of the human person offers no element to conclude that the Church, like civil society, should have naturally arisen and developed. It derives from a positive act of God, beyond and above the social nature of man, although in perfect harmony with it; therefore, ecclesiastical power—and therefore also the corresponding judicial power—was born from the will and the act by which Christ founded his Church. However, once the Church was established, as a perfect society, by the Redeemer, not a few elements of resemblance to the structure of civil society flowed from its very nature. In one point, however, that fundamental difference appears particularly manifest. The foundation of the Church as a society took place, contrary to the origin of the State, not from the bottom up, but from the top down;

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that is, Christ, who in his Church implemented on earth the Kingdom of God announced and destined for all men of all times, did not entrust to the community of the faithful the mission of Teacher, Priest, and Shepherd received from the Father for the salvation of the human species, but transmitted and communicated it to a college of Apostles chosen by himself, so that with their preaching, with their priestly ministry, and with the social power of their office, they might bring the multitude of the faithful into the Church, to sanctify them, enlighten them, and lead them to the full maturity of followers of Christ. Examine the words with which He communicated to them His power...

[*Latin ed. p. 260*]

§ 60. Acts of the Apostolic See – Official Commentary, Part 1: The power to offer the sacrifice in memory of Him, the power to remit sins, the promise and conferral of the supreme power of the keys to Peter and his successors personally, the communication of the power to bind and to loose to all the Apostles. 4. Finally, meditate upon the words with which Christ, before His ascension, imparted to these very Apostles the universal mission which He had received from the Father. 5. Is there perhaps anything in all of this that could give rise to doubts or misunderstandings? The entire history of the Church, from its beginning until the present day, ceaselessly echoes these words and renders the same testimony with a clarity and precision that no subtlety could disturb or obscure. Now, all these words, all these testimonies, proclaim in unison that in ecclesiastical power, the essence, the central point, according to the express will of Christ, and therefore by divine right, is the mission given by Him to the ministers of the work of salvation among the community of the faithful and among all humankind. Canon 109 of the Code of Canon Law has placed this admirable edifice in a clear light and in relief: "Those who are incorporated into the ecclesiastical hierarchy are not admitted by the consent or calling of the secular people or power; but they are constituted in the degrees of order by sacred ordination; in the supreme pontificate, by the very law of God, after the fulfillment of the condition of legitimate election and its acceptance; in the other degrees of jurisdiction, by canonical mission." "Not by the consent or calling of the secular people or power." The faithful people or the secular power have often, during the course of centuries, participated in the designation of those to whom ecclesiastical offices were to be offered – to whom, indeed, including the supreme pontificate, both the descendant of a noble lineage and the son of the most humble working family can be elected. In reality, however, the members of the ecclesiastical hierarchy have received and always receive their authority from above, and they are accountable for the exercise of their mandate either immediately to God, to whom alone the Roman Pontiff is subject, or, in the other degrees, to their hierarchical superiors, but they have no account to render neither to the people nor to

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civil power, saving naturally the faculty of every faithful person to present, in due form, to the competent ecclesiastical authority. Luke 22:19; John 20:21-23; Matthew 16:19; Matthew 18:18; John 21:15-17; Matthew 28:18-20; John 20:21, or even directly to the...

[*Latin ed. p. 261*]

The Acts of Pope Pius XII, upholding the authority of the Church, address questions and appeals, especially when the petitioner or appellant is motivated by concerns regarding their personal responsibility for the spiritual well-being of themselves or others. From what we have presented, two principal conclusions emerge:

1. Within the Church, unlike in the State, the primary subject of authority, the supreme judge, and the highest court of appeal is never the community of the faithful. Therefore, there does not exist, nor can there exist within the Church, as founded by Christ, a popular tribunal or a judicial power emanating from the people.

2. The question of the extent and magnitude of ecclesiastical authority also presents itself in a completely different manner than that concerning the State. For the Church, the expressed will of Christ is paramount, who, according to His wisdom and goodness, could grant it greater or lesser means and powers, always preserving that minimum necessarily required by its nature and its purpose. The authority of the Church encompasses the entire person, both internally and externally, in order to achieve the supernatural end, since he is entirely subject to the law of Christ, of which the Church has been constituted by its divine Founder as guardian and executor, both in the external forum and in the internal or conscience forum. Therefore, it is a full and perfect authority, although distinct from that "totalitarianism" which does not admit or recognize the honorable reference to the clear and unchangeable dictates of one's own conscience, and which violates the laws of individual and social life written in the hearts of men.

The Church, indeed, with its authority, aims not to enslave the human person, but to ensure their freedom and perfection, redeeming them from the weaknesses, errors, and perversions of the spirit and the heart, which, sooner or later, always end in dishonor or slavery. The sacred character, which ecclesiastical jurisdiction derives from its divine origin and its belonging to the hierarchical authority, must inspire you, dear children, with the highest esteem for your office, and spur you on to fulfill its rigorous duties with living faith, unwavering rectitude, and always vigilant zeal. But, behind the veil of this austerity, what splendor is revealed to the eyes of those who know how to see in judicial power the majesty of justice, which in all its action seeks to make the Church, the Bride of Christ, "holy and immaculate" before her divine Spouse and before men! (Romans 2:15;

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Ephesians 5:27).

[*Latin ed. p. 262*]

Acta Apostolicae Sedis - Commentarium Officiale. In hoc die quo incipit novus vester annus juridicus, Nos invocate super vos, carissimi filii, beneficia et auxilia Patris luminum, Christi, cui Omnipotens omne judicium commisit, 8 Spiritus intellectus, consilii et fortitudinis, Virginis Mariae, speculi justitiae et sedis sapientiae, et, cum effusione cordis, impartimus vobis omnibus hic praesentibus, familiis vestris, omnibus personis quae vobis carae sunt, Nostram paternam Apostolicam Benedictionem.

NUNTII RADIOPHONICI CHRISTIFIDELIBUS DATI DIE X X X MENSIS SEPTEMBRIS A. MCMXLV, OB CONVENTUM IN HONOREM IESU CHRISTI REGIS ET TOTA COLUMBIANA REPUBLICA IN URBE BOGOTENSI COADUNATIS.

Inter ritus majestuosos huius commemorationis, et dum ascendunt ad caelum preces vestrae et hymni, voluimus etiam Nos participare, carissimi filii Republicae Columbiae, in Congressu vestro Nationali de Christo Rege, ut iterum, cum vobis, celebremus centesimum anniversarium illius institutionis providentialis, quae saepe a Nobis et Praedecessoribus Nostris laudata et commendata est, et quae vocatur Apostolatus Orationis.

Et vere, in hoc anno iubilaeo, ad universale concertum vocum non potuimus non adiungere vocem vestram, ut absentiæ vestræ notaretur. Non estne Apostolatus vester unus ex antiquissimis et florentissimis? Non fuitne "Nuntius" vester tertius qui in lucem venerit inter omnes mundi? Non estne Columbia secunda natio, quae, post privilegatum Aequorem, se dedicavit Cordi Divino?

Lucidebant tunc primordia saeculi, et, in testimonium perpetuum tam ferventi honoris, voluistis erigere templum magnificum, cuius frontispicio legitur: "Templum Sacratissimo Cordi Iesu, ob pacem impetratam, impetrandam, ex voto populi Columbiani dedicatum."

Ab illo Cordi – quod est "pax et reconciliatio nostra" – obtinueratis donum pretiosum pacis; eam iterum petebatis, scrutantes cum sollicitudine caligines futuri. Et Ille vos audivit; nam ab eo die iam transiit dimidium saeculi, et – res rara in lustris tam agitatis –

[*Latin ed. p. 263*]

Acta Pii Pp. XII 263: Hasta el día de hoy, no ha corrido más sangre colombiana en los campos de batalla. Corred ahora de nuevo, hijos amadísimos, ante el trono de Aquel que siempre escucha las oraciones de sus hijos, en cuya plegaria de los apacibles y de los humildes siempre se complace — "humilibus et mansuetis semper tibi placuit oratio" ; 1 Corred ante su trono, porque el mundo sigue teniendo necesidad de paz; y si vosotros, como socios del Apostolado, deseáis que en la tierra impere Jesucristo; si pedís todos los días su definitivo triunfo en la sociedad, para la salvación de todas

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las almas; si os abrasa el celo de su reinado — "ut regnet!" — hoy, en este momento solemne, debéis pedir al Corazón dulcísimo de Jesús, que acabe de fraguar definitivamente el edificio de la paz, la paz interior de las naciones y la paz exterior entre los pueblos, aquella paz que nunca será ni verdadera ni definitiva, mientras que su doctrina no sea universalmente profesada y su ley por todos acatada. Pues, como tantas veces hemos repetido, solamente reconociendo la soberanía de Jesucristo, únicamente dentro del ámbito de sus mandamientos podrá gozarse aquella verdadera libertad, podrán hallarse aquella ansiada justicia social, aquella indispensable moderación y armonía de aspiraciones y concordia de sentimientos, sin los que ninguna paz podrá jamás existir. La paz, la caridad, el gozo son frutos exclusivos del Espíritu de Dios. 2 Pero Nuestro sentimiento paternal y la privilegiada parte que en él reservamos para la amadísima Colombia, Nos impulsa a unirnos en este momento a vosotros, no solamente con Nuestras exhortaciones, sino también, y mucho más, con Nuestras ardientes plegarias. El Sagrado Corazón de Jesús es depósito purísimo e inagotable de verdad — "Cor Iesu in quo sunt omnes thesauri sapientiae et scientiae" ; por eso le pedimos que conserve integro e inalterable el sagrado depósito de vuestra fe, sin permitir que le contaminen aquellas propagandas, tan audaces como arteras, que querrían convertir ahora en país de misión a un pueblo que cuenta, en su gloriosa historia, con cuatro siglos de intachable cristianismo. "Juramos — dijeron un día los proceres padres de vuestra Patria, y vosotros no podéis echarlo al olvido — juramos... derramar hasta la última gota de nuestra sangre por defender nuestra sagrada religión católica, apostólica, romana". El Sagrado Corazón de Jesús es manantial de justicia y de amor. 1 Ibid. 9, 3, 6. 2 Cf. Gal. 5, 22.

[*Latin ed. p. 264*]

Acta Apostolicae Sedis - Commentarium Officiale: ("Cor Jesu, receptaculum iustitiae et amoris," and therefore we beseech Him to close the ears, especially the ears of your most needy classes, to those doctrines which preach rebellion, hatred, and destruction, and instead to open their eyes to those among you who will strive to realize a true Christian social fraternity, which offers reasonable well-being to all; for there is no just aspiration which has no place in Catholic social doctrine. The Sacred Heart of Jesus is the magnet of souls and the center of all hearts – "Cor Iesu, rex et centrum omnium cordium"; and therefore we ask Him that, laying aside all differences, you fix your gaze solely on the greatest glory of God, the exaltation of the Holy Mother Church, and the true good of the homeland, so that the Colombian Catholics may live as brothers and, as brothers, act in all fields to which their activity extends. O most amiable Heart of Jesus, fountain of truth, source of love, magnet of souls; reign definitively in this people which you see here humbled at your feet! May that charity and that zeal, which the Apostleship teaches them and which was embodied among

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them by a St. Peter Claver and a St. Louis Beltrán, constantly grow in their hearts! And may the loving intercession of Our Lady of the Rosary, the sweet Mother of Chiquinquirá, bring down from heaven the divine dew of heavenly graces, to enrich ever more with the fruits of eternal life this land, always bountiful and generous! With these desires and these affections, most beloved children, we bless you from the heart.

II. TO THE FAITHFUL: GIVEN ON THE TWELFTH DAY OF THE MONTH OF OCTOBER IN THE YEAR ONE THOUSAND NINE HUNDRED AND FORTY-FIVE, DURING THE MARIAN CONVIVIAL GATHERING AT THE SHRINE OF BLESSED MARY, VIRGIN OF GUADALUPE, IN MEXICO CITY. Venerable Brothers and beloved children who, gathered around the person of our most worthy Cardinal Legate, commemorate the fiftieth anniversary of the canonical coronation of the Virgin of Guadalupe. More than three centuries had already passed since the day that the sweet Mother of Tepeyac began to receive the homage of the Catholics of Mexico and of all of America, on the throne chosen by herself; you held her in the center of your hearts, and therefore you had repeated...

[*Latin ed. p. 265*]

The Acts of Pope Pius XII, who proclaimed you, Lady and Patroness,; you had first dedicated a hermitage to you, then a chapel, then a temple, and finally a magnificent Basilica; the voices of the Mexicans constantly acclaimed you, and the cry never ceased: "Noble Indigenous Woman, Mother of God; Noble Indigenous Woman, our Mother." But your piety was not yet satisfied; you wished to see you with a crown upon your brow, as befitting a sovereign. You were our Queen, and the Queen must be crowned! And finally, your desire was fulfilled. Fifty years ago today, the chronicles recall, the newly restored Basilica was a blaze of gold; tens of thousands of pilgrims crowded its spacious naves and spilled out into the surrounding areas; nearly forty mitres bowed reverently in the sanctuary; the cheers, the hymns, and the prayers reached the heavens. And when the golden crown shone upon that angelic brow, the cry, long suppressed, finally burst forth from all hearts and all mouths: "Long live the Virgin of Guadalupe, Empress of America and Queen of Mexico!" The spectacle was so beautiful that it seemed like a sweet dream. In reality, it was nothing more than the conscious and serene triumph of your love and your faith. A most fitting tribute. For who could ignore what that people owed to that Lady? Who could fail to remember the most important role that She had played in their vocation to the true Church, in their preservation within the practice and the purity of a faith that had been like a crucible in which their young and powerful nation had been forged? The Most Holy Virgin was the providential instrument, chosen by the designs of the heavenly Father, to give and present her precious Son to the world; to be Mother and Queen of the

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Apostles, who were to spread her doctrine throughout the world; to always crush heresies, and even to intervene prodigiously in all times, wherever it was necessary for the establishment, consolidation, and defense of the holy Catholic faith. "Through Her," says a great devotee of Mary, "the Holy Cross is celebrated and adored throughout the universe... through Her, every creature, held captive in the errors of idolatry, is brought to the knowledge of the truth... through Her, the Apostles preached salvation to the nations." And so it happened, when the hour of God arrived for the vast regions of Anáhuac. They had scarcely opened to the world when, on the shores of Lake Texcoco, the miracle blossomed.

[*Latin ed. p. 266*]

Acta Apostolicae Sedis —-, Commentarium Officiale. Diego — as tradition recounts — with brushes not of this world, depicted a most beautiful image, which the corrosive action of the centuries would wonderfully preserve. The amiable maiden requested a seat from which to "show and give all her love and compassion, aid and defense... to all the inhabitants of that land, and to others who invoked her and trusted in her." From that historical moment, the complete evangelization was accomplished. And, moreover, a banner was raised, a fortress erected, against which the wrath of all storms would break; one of the fundamental pillars of the faith was firmly established in Mexico and throughout America. As if the Cross, which, on that very day, through the stormy waves, had been brought to the new continent by the fragile Spanish ships, had been entrusted to the weak hands of that young woman, so that she might triumphantly carry it throughout those lands, plant it everywhere, and then retire to her rocky castle, overlooking the ancient Tenochtitlán, from which to reign over the entire new world and watch over its faith; "for, using the felicitous expressions of one of your poets, she knows that such a daughter — as Queen she is proclaimed — faithfully preserves the deposit of faith, which saves the world." Today, most beloved American congressmen, our thought, with a flight more swift and certain than that of the waves that carry our voice, places us in the midst of you; and once again our spirit is comforted in admiring your countless number, your boundless enthusiasm; in seeing that at this very moment more than fifty Archbishops and Bishops represent there, among you, the faith of all the peoples of America; in receiving, through our legate, the magnificent testimonies of your filial devotion, which are already known to us. And in observing that the center of all these fervors remains your most exalted Patroness, in seeing, almost with our own eyes, that you continue to acclaim the Virgin of Guadalupe as your Mother and your Queen, we raise our gaze to heaven and give thanks to the Author of all good, because in this love and in this fidelity we wish to see the guarantee of the preservation of your faith. For her sake, Mexican Catholics, your brothers and your fathers were victims of persecution, and to defend

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her they faced even death without hesitation, shouting the double cry of "Long live Christ the King! Long live the Virgin of Guadalupe!" Today, the conditions of the Church and of Religion in your homeland have improved remarkably, demonstrating that those invocations and that firmness were not in vain. But it is for you, for you and for all American Catholics, to remain steadfast.

[*Latin ed. p. 267*]

In your place, conscious of your rights, with your heads always held high before the enemies of today and of all times: those who do not love Mary because they do not love Jesus, those who would seek to confine or ignore Jesus, thereby robbing Mary of her most precious titles. In the face of their rebellion, your fidelity. May the Virgin of Tepeyac, the Empress of America and Queen of Mexico, not have to weep over defections. May she, as she has been in the past, also be proud of her children tomorrow. Your Congress, collecting thousands of signatures, has acclaimed her as "Sedes sapientiae," throne of wisdom. Do not forget this, Catholics of Mexico and of all America: the true wisdom is that which she has given us, that which, in the name of the Incarnate Wisdom, she teaches us: "Hail, most abundant source from which flow the streams of divine wisdom, rejecting with the purest and clearest waters of orthodoxy the surging waves of error!" Hail, O Virgin of Guadalupe! We, to whom the admirable disposition of Divine Providence has entrusted, without regard for our unworthiness, the sacred treasure of divine wisdom on earth, for the salvation of all souls, place upon your brow today once again the crown, which forever places the purity and integrity of the holy faith under your powerful patronage in Mexico and throughout the American continent. For we are certain that as long as you are recognized as Queen and Mother, America and Mexico will be saved. Let this be a pledge of our desires, and in this present moment, we give you the Apostolic Blessing.

GEBM. CONST. Serm. 1 in SS. Deip. Praes., n. 14, MIGNE, P.G., 98, 305-306.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis: - Official Commentary ACTA 88. SACRED CONGREGATION CONSISTORIAL. DECREES. His Most Holy Lordship, Pope Pius XII, by the divine Providence, and through successive decrees of the Sacred Consistorial Congregation, has provided for the following churches, each with a new pastor: on June 6, 1945. — To the Cathedral Churches of Saint Mark and Bisignano, which are also principal units, he appointed the Reverend Michael Rateni, pastor of the town of Petrella Tifemina, in the diocese of Boiano-Campobasso. on June 9. — To the Cathedral Church of Edmundston, newly erected, he appointed the Reverend Father Anthony Mary Roy, O.F.M. on July 10. — To the

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titular episcopal Church of Diocletiana, he appointed His Excellency Paul Christopher Arduin Terzi, formerly Bishop of Apua. on September 7. — To the Cathedral Churches of Luni, or Spedi, Sarzana, and Brugnato, which are perpetually united, he appointed His Excellency Joseph Stella, formerly titular Bishop of Utica. on September 9. — To the Cathedral Church of Novara, he appointed His Excellency Leo James Ossola, formerly titular Bishop of Salona. — To the Cathedral Churches of Belluno and Peltre, which are also principal units, he appointed His Excellency Jerome Bartholomew Bortignon, formerly titular Bishop of Lydda. on September 12. — To the titular episcopal Church of Nilopolis, he appointed His Excellency Lawrence James Inglese, formerly Bishop of Anglonensis Tursiensis. on September 27. — To the Cathedral Church of Vittorio Veneto, he appointed His Excellency Joseph Zaffonato, formerly titular Bishop of Elatea. on October 2. — To the Cathedral Church of Sarsina, he appointed His Excellency Charles Stoppa, formerly titular Bishop of Dioclea. on October 8. — To the titular archiepiscopal Church of Aprus, he appointed His Excellency Herculanus Marini, formerly Archbishop of Amalfi. on October 10. — To the Metropolitan Church of Vercelli, he appointed His Excellency Francis Imberti, formerly Bishop of Augsburg.

[*Latin ed. p. 269*]

The Sacred Consistorial Congregation, to the Cathedral Church of Concordia, Most Reverend Father and Doctor Victor d'Alessi, formerly titular Bishop of Lyrbita. On the 20th of October. To the Cathedral Churches of Lausanne, Geneva, and Freiburg, Reverend Father Francis Charrière, professor in the Seminary of Freiburg. On the 22nd of October. To the Metropolitan Church of Sorrento, Most Reverend Father and Doctor Charles Serena, formerly Archbishop of Myra.

THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

SAINT LEON OF THE AMAZONS (OF IQUITOS)

DECREE

THE APOSTOLIC VICARIATE OF SAINT LEON OF THE AMAZONS WILL HEREAFTER BE CALLED "OF IQUITOS."

After the erection of the Apostolic Prefecture of Saint Joseph of the Amazons in Peru, it seemed opportune to the Most Reverend Fathers of this Sacred Congregation, gathered in plenary sessions on July 9th of the current year, to change the name of the Apostolic Vicariate of Saint Leon of the Amazons. Therefore, considering the practice of this Sacred Congregation in similar cases, they decreed that the aforementioned Apostolic Vicariate,

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which is located in the city of Iquitos, should henceforth be called "of Iquitos."

This decision of the Most Reverend Fathers, presented to me in an audience on July 12th of the same year, by the undersigned Secretary of this Sacred Congregation, was entirely approved by Our Most Holy Father, Pope Pius XII, and he commanded that a Decree be issued regarding this matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 1st of August in the year of Our Lord 1945.

P. Card. FUMASONI BIONDI, Prefect.

L. 8 S. f C. Costantini, Archbishop titular of Theodosius, Secretary.

[*Latin ed. p. 270*]

Acta Apostolicae Sedis, Official Commentary

SACRED CONGREGATION OF RITES

PARIS OR CARCASSONNE.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY THERESA DE SOUBIRAN, FOUNDRESS OF THE SOCIETY OF MARY AUXILIATOR.

ON A DOUBT: "Commit thy way unto the Lord, and trust in Him; and He shall bring it to pass. And thy justice shall be as the light, and thy right as the noon-day." (Psalm 26, 5).

The Venerable Mary Theresa de Soubiran, who had been unjustly wronged by a certain member of the Society of Mary Auxiliator, which she had founded, through a hidden and malicious calumny, accepting this as a deserved punishment for her sins, committed her way to the Lord and placed all her trust in Him. And He, who wished to raise her to the heroism of the Saints, wisely arranging all things, tested her as gold in the fire of tribulations; she was found worthy; He took her hand, and led her forth according to His counsel; He made her justice shine forth as light, and her right as the noon-day; and finally, He received her into glory (cf. Psalm 72, verses 23-24): but she who had oppressed her, fell in her iniquity; she was consumed; she perished: for the Lord despised her figment, as when one awakes, so he despises a dream (Ibid., verses 19-20).

Finally, God received His handmaid into glory, for two miracles, which He deigned to work through her intercession, clearly confirm the judgment already given by the Church concerning her heroic virtues.

I. Sister Mary Paulilla, in the world Paula Ginet de Combalet, a novice of the Society of Mary Auxiliator founded by the Venerable Mary Theresa de Soubiran, began in the month of August, at the end of the year 1931, to be afflicted by a serious illness in her throat, for which, shortly before

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her death, the following diagnosis was given: chronic phlegmonous tonsillitis and peritonsillitis, as well as muco-purulent pharyngitis with severe toxemia. This illness afflicted the infirm woman for eleven months; it was not curable by natural means, but only by surgical intervention, which, however, was fraught with great danger. The attending physician, seeing that all remedies failed, ceased to visit her, because he had lost all hope of saving her. The infirm woman, therefore,

[*Latin ed. p. 271*]

The Sacred Congregation of Rites •271, though death was rapidly approaching, entirely consented to the divine will. On July 20th of the year 1932, while the members were offering novena prayers to God, beseeching Him to restore her health through the intercession of the Venerable Foundress. On the 29th, the last day of these prayers, while a particle of her relics was placed upon her, she was seized by a deep and heavy sleep. Upon awakening, she felt perfectly healed, eagerly partook of food, and no longer suffered any pain in her throat, her strength being completely restored. The attending physicians declared her to be completely healed, and indeed, beyond the order of nature; the healing persevered. Furthermore, official experts recognized the miracle.

11. Sister Maria from Calvary, of the Congregation of Our Lady of Charity of the Good Shepherd, in February of the year 1932, was afflicted with very serious symptoms of meningitis, of a tuberculous nature, and the diagnosis was confirmed by both the attending physicians and official experts. The illness progressed to such an extent that on February 27th, she was administered the Sacrament of Extreme Unction, and, according to the judgment of the physicians, there was no hope of recovery. On the 29th, a particle of the Venerable's relics was placed upon the sick woman, and novena prayers were begun, seeking healing through her intercession. On March 5th, she was healed from the meningitis, and she has not suffered from the illness again. This is a miracle of the second order, as proclaimed by both the attending physicians and the official experts.

Regarding these two healings, as well as the virtues, Apostolic investigations were conducted in the Parisian Archdiocesan Curia in the year 1935; and, for the legal value of these, this Sacred Congregation issued a decree on March 23rd of the year 1938.

With these things stated, a Preliminary Congregation was held before the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Velletri, on May 18th of the year 1943, which was followed by a Preparatory Congregation on February 29th of the year 1944, and finally, a General Congregation before His Holiness Pope Pius XII, on April 24th of this year, in which the aforementioned Most Reverend Cardinal proposed the question: Concerning which miracles does it consist, and to what effect, in the case under consideration?

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The Reverend Cardinals, Official Prelates, and Consultor Fathers expressed their opinions. The Most Blessed Father, after fervent prayers, said that light must be obtained from God, and he postponed rendering a judgment. He chose this second day after Pentecost to express his judgment. Therefore, the Reverend Cardinals, the Promoter of the Faith, and I, the Secretary, were summoned, and, with the divine Host most reverently offered, it was decreed: That there do consist two miracles, namely:

1. Of the instantaneous and perfect healing of Sister Maria Plautilla from tonsillitis...

[*Latin ed. p. 272*]

272 A.cxa Of the Apostolic See — Regarding a case of chronic purulent tonsillitis with severe toxemia; and also concerning the complete healing from pharyngitis of Sister Maria of Calvary, due to severe tuberculous meningitis. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 21st of May, in the year of Our Lord 1945, the second day after Pentecost. C. Card. SALOTTI, Prefect.

I. © S. A. Carinci, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DOUBT REGARDING THE SUITABILITY OF A DEGREE FOR TEACHING IN A THEOLOGICAL FACULTY

QUESTION: Is it permissible, according to the prescription of article 21 of the Apostolic Constitution *Deus scientiarum Dominus*, that someone who holds a degree, besides a doctorate in Sacred Theology, in any discipline within the Theological Faculty, to be considered qualified to teach, provided that he has obtained a degree – within the Faculty of Ecclesiastical Studies – in either: Sacred Scripture, Canon Law, Oriental Studies, Church History, Missiology, or Christian Archaeology, or in Philosophy; this Sacred Congregation for Seminaries and Catholic Universities has judged that the following answer should be given: Affirmative, provided that the candidate also possesses a Licentiate in Sacred Theology, or a Licentiate in the discipline that he is to teach.

From the Offices of St. Callistus, the 28th of August, in the Feast of St. Augustine the Doctor, 1945.

I. Card. PIZZARDO, Prefect.

L. © S. E. Ruffini, Secretary.

[*Latin ed. p. 273*]

"A.A., vol. XXXII, 28 November 1945 (Series H, vol. XII), No. 11, COM-

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MENTARIUM OFFICIALE ACTA, p. [illegible] EPISTULAE I. To His Eminence, the Most Reverend Signor, the President of the Italian Catholic Action, Cardinal Luigi Lavitrano. With pleasure, we send to the Italian Catholics, who – as We have received the comforting news – are gathering in Florence to hold their XIX Social Week, the Apostolic Blessing, which We have granted upon their request, and which We hope will be a foretaste of the divine light and favor that this great assembly needs in order to give, in words, in intentions, and in deeds, a truly worthy testimony to the noble intentions and lofty aims that have inspired its convocation and program. Indeed, the series of Social Weeks of the Italian Catholics resumes with the treatment of a theme that is both arduous and delicate, namely, that which concerns the question from which the present state of Italian life is derived, that is, the new constitution that a country, having survived the most grievous upheavals of the last war, intends to propose to its civic existence, and the body that is to be the instrument of such a law, the Constituent Assembly. It is Our hope that the lecturers of the Social Week will be faithful and staunch followers of Catholic doctrine in this matter of such importance, of which We ourselves have been interpreters in Our discourses and messages, in accordance with the office of the supreme ecclesiastical magisterium. – ACTA, vol. XII, no. 11, 28-11-1945."

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis – An official commentary, entrusted to us by God; and we heartily offer our prayers that its teachings may receive attentive consideration, wise discussion, and that they may inspire firm and useful resolutions. It is fitting for us, in this paternal greeting to the esteemed representatives of Buschbell and Naila, to recall the responsibility of those who share their Catholic faith and their patriotic love in this critical juncture of their national life. Reflecting on the detrimental consequences that a constitution, abandoning "the cornerstone" of the Christian conception of life, would bring to society and to its fragile history if it were to attempt to be founded on moral and religious agnosticism, every Catholic will easily understand how the issue that, above all others, must attract their attention and spur their activity now consists in securing for the present and future generations the benefit of a fundamental law of the State, which does not oppose sound religious and moral principles, but rather draws vigorous inspiration from them, and which proclaims and pursues their lofty aims with wisdom. It is fitting to remember that novelty in laws is not always a source of benefit for the people; often, indeed, the hasty pursuit of radical innovations is a sign of forgetfulness of one's own dignity and history, and of easy surrender to foreign influences, rather than to well-considered ideas. Therefore, let Italian Catholics know that remaining faithful to the best and most tried spiritual and legal traditions does not mean being hostile to social transformations that better serve the

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common good; and let them proclaim to their great and unhappy country that the pact upon which it wishes to be led to unity and stability cannot be cemented either with pride or with selfishness, but rather with the mutual and Christian charity that unites all citizens in reciprocal aid, collaboration, and respect. We are certain, Your Eminence, that all of this will be made clear from the lectures that the distinguished professors, chosen for this purpose, will deliver at the upcoming Social Week of Italian Catholics, and from the discussions that will follow. While we implore God, the giver of all good things, to grant abundant light to the leaders, organizers, professors, and students, and to all, and especially to you, Your Eminence, we renew with all our heart the Apostolic Blessing. From the Vatican, 19 October 1945. PIUS PP. XII.

[*Latin ed. p. 275*]

ACTS OF POPE PIUS XII, ADDRESSED TO THE MOST REVEREND MICHAEL BACKL, BISHOP OF EICHSTÄTT: CONCERNING THE CELEBRATION OF THE TWELFTH CENTENARY OF THE EICHSTÄTT DIOCESE.

MOST REVEREND BROTHER, greetings and the Apostolic Blessing.

We have learned, through letters recently sent by you, that the Diocese of Eichstätt, which you so worthily govern, is about to commemorate the twelfth century since its legitimate foundation. It is fitting that you, even in these difficult times, should mark this event with appropriate celebrations, so that, through this long span of time, and through all that has been accomplished among you during this period, your thoughts may turn to giving due thanks to God the Most High for the countless benefits received, and that you may draw inspiration from this to overcome the present difficulties, and to act with united strength and purpose, so that it may be clearly and manifestly evident that you have not lost the ancient faith and the ancient virtues, but that the ancient splendor and dignity still flourish among you.

We, recalling the illustrious beginnings of your Church, see with the eyes of our mind those ancient times in which the most ardent charity of the Roman Pontiffs shone forth so brightly towards your people, and in which the same people readily and willingly embraced the Catholic religion entrusted to them. And we see before our eyes those zealous preachers of the Gospel—Saint Boniface, the apostle of Germany, an unyielding leader—who, with tireless effort, cultivated this nation, and from whom, brought from rustic customs to civil, Christian humanity, so many flowers of virtue and sanctity have sprung forth.

We are not unaware—as you yourself write—of the closest bonds of union by which the Diocese of Eichstätt is presently linked to the Apostolic See, bonds which were zealously commended by the founders of your Church in ancient times, and which flourished happily and prosperously

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in those early days. Moreover, as tradition tells us, the most holy man Villibald, a most distinguished disciple and follower of Saint Boniface, and the first Bishop of your Diocese, was sent by our predecessor, the venerable Gregory, as a herald of the Gospel to this region, twelve centuries ago; and, indeed, the conditions of things and places were not easy.

[*Latin ed. p. 276*]

Acts 276 of the Apostolic See – Official Commentary. Since the light of Christian doctrine was either entirely unknown or had not yet fully shone upon those nations. But his spirit did not waver, nor was his apostolic zeal weakened; rather, the more severe the difficulties, the more vehement the opposition from many, the more steadfast was his labor, the more vivid his faith, the more ardent his charity. And God "completed his works" (Wisdom 10:10). It so happened that countless multitudes, cultivated by his labors and efforts, were led from impure superstition to the most holy precepts of Jesus Christ, and conformed their conduct and the manner of their lives to these precepts as an example. Subsequently, as time passed, the annals of your Diocese record in golden letters the deeds of your pastors, who not only constructed magnificent buildings for the good of their flock, but also diligently promoted its spiritual progress through apostolic and paternal care, and especially strove to safeguard its Catholic faith and Catholic standards of conduct as far as possible. Among these, it is fitting to mention Gebhard I, a staunch defender of ecclesiastical discipline and the integrity of Christian life, who, providentially guided by the divine will, was raised to the See of Saint Peter, and, under the name Victor II, governed the Church during a troubled time. The celebrated institutions of piety, charity, and the worship of the divine and human, founded by Saint Villibald and his successors, have flourished to such an extent that they have certainly contributed greatly to the prosperity and spiritual growth of your Diocese. In particular, it is proper to remember the institution founded by the learned Charles Augustus von Reisach, who first administered your Church, and then the one in Munich, and who, for his outstanding merits, was honored with the Roman purple; we speak of the Eystetten institution, which, due to its pursuit of knowledge and the diligence applied in shaping the spirit of the students, flourished at all times, and which, while the most grievous "struggle of culture" was being waged against the Catholic Church in Germany, and while a similarly turbulent storm raged during the immediately preceding years, opened its doors not only to students from other Dioceses in Germany, but also to those who had fled from other parts of the world. Also, your beloved Diocese was not lacking in certain trials and tribulations, which, although they caused it some suffering, were unable to extinguish its strength and virtue; rather, strengthened by the present aid of the Almighty God, it emerged from these trials and difficul-

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ties with a renewed vigor. Thus, it is the case that...

[*Latin ed. p. 277*]

Acta Pii PP. XII ^ 277 — which we know brings great solace to our hearts — those among you who proudly bear the Catholic name — are not few — and who steadfastly maintain their faith, defending themselves against errors, and from whom the same heavenly powers and heavenly consolations flow forth to overcome present difficulties, to alleviate and comfort their sorrows, and to guide their lives in such a way that all mortals may attain the worthy reward of virtue, complete peace of mind, and the true homeland that will endure forever. Therefore, let the beloved sons of the Diocese of Eystett continue — under your guidance, as their master and leader — to follow the most holy footsteps of Villibald; and may this secular commemoration inspire them to diligently and courageously pursue all that our present age demands of the followers of Jesus Christ. It demands, indeed, that the minds of men, cleansed of errors, may be thoroughly imbued with the truth of the Gospel; it demands that the Church, through domestic gatherings and schools of letters, may assist each other in conforming and strengthening the youth in Catholic principles; and it also demands that all the faithful, through their right and firm faith, and through the sanctity of their own lives, may encourage and comfort the uncertain, and may illuminate the minds of others with the light of truth; finally — and we know that you have already striven for this with great joy in recent years — that everyone who has the means should gladly alleviate the needs, misery, and distress of their neighbors; and that all should strive to overcome and quell hatred, envy, and malice, so that our religion, with its inexhaustible charity, may, as far as possible, heal the wounds of so many past conflicts, which have lasted for far too long. It will certainly be a pleasing duty for you, Venerable Brother, to communicate these most holy exhortations and admonitions to your esteemed flock, and it will also make it more certain — if it is necessary — that We are present with a paternal and loving heart for you, that We share your sorrows, that We quicken your hope, and that We implore divine consolations for you. May the Apostolic Blessing, which We bestow upon you with the greatest love in the Lord, along with your entire clergy and people entrusted to your care, be your guide and comfort. Given in Rome, at St. Peter's, on the 3rd day of the month of October, in the year 1945, the seventh year of Our Pontificate. PIUS PP. XII

[*Latin ed. p. 278*]

§ 78. Acta Apostolicae Sedis - Official Commentary III TO THE MOST REVEREND MICHAEL, CARDINAL OF THE SACRED ROMAN ECCLESIASTICAL COLLEGE, BISHOP OF THE TITLE OF SAINT ANASTASIA, ARCHBISHOP OF MUNICH AND FREISING, AND TO

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THE OTHER MOST REVEREND ARCHBISHOPS AND BISHOPS OF GERMANY, AND TO THE ORDINARY BISHOPS OF THE PLACES: IN RESPONSE TO THEIR OFFICIAL LETTERS. PIUS PP. XII, Beloved Son and Venerable Brothers, greetings and the Apostolic Blessing. — It has scarcely been possible for you, after the end of the terrible and immense conflict, to convene in Fulda, as is your custom, before the most glorious tomb of Saint Boniface, Bishop and Martyr, from which you draw each year, in times of both joy and sorrow for your people, heavenly light, so that the right path may be shown to you, so that dangers may be detected, and so that, finally, the works that should be undertaken and promoted for the good of the people, entrusted to your vigilant care, may be carried out more suitably and opportunely, with the help of divine grace. And We are deeply saddened that our beloved Son, Adolph Bertram, Archbishop of BRESLAU, was absent from this assembly, who for a long time has so wisely and diligently presided over it. For this most esteemed Prelate, We have, together with you, prayed to God for eternal happiness, that, enjoying it, he may always be propitious to his flock and to all of you from heaven. Before, however, your assembly begins its deliberations, you wished to bring your thoughts to Us, and you have sent official letters, in which you once again testify of the close bond between you and your fellow bishops and the Apostolic See. In these official letters, We are also pleased to acknowledge that, when the Church of Germany was afflicted by a fierce and grievous conflict, Our predecessor and We ourselves spared no effort to assist you. In this matter, We not only condemned the false doctrines that had so greatly prevailed in the laws and institutions of your nation, according to Our conscience, and taught sufficient Christian and humane norms, but We also freely denounced the violated agreements, and We made the necessary remonstrances; and when no earthly resources were available, We, together with you, humbly offered prayers to the most merciful God, that He would be pleased to finally bring an end to those grievous circumstances. We know very well—and this is evident here in your...

[*Latin ed. p. 279*]

Acts of Pope Pius XII, Book 4, Chapter 1, Section 79, Lodi: You, mindful of your duty, have steadfastly opposed and resisted those insane and unrestrained "nationalisms," as they are called, with all your heart; and you have had with you in this matter the better part of your people. Therefore, it is fitting and proper to carefully consider and acknowledge that the sanctions and penalties imposed, due to the most grievous events that have occurred, sometimes result in the punishment of the innocent along with the guilty. And for all that you have done in this most difficult matter, we implore God, the giver of all good things and the just rewarder, to grant you the most heartfelt recompense; and we especially pray that His most

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present grace may be with you in the arduous tasks you undertake, which demand immense sacrifices from those who follow such unrestrained "nationalisms," and from the long-standing conflicts of war. To address these matters of great importance and to undertake works of restoration and reconstruction, you certainly lack sufficient human resources, especially since you have suffered so many and such great losses, not only among the laity, but also among your clergy, from which many, in places of public service, where zealous defenders of their religion and generous distributors of heavenly consolation were laboring, have lost their very lives. Nevertheless, although you are fewer in number, your spirit does not falter, nor does your apostolic zeal diminish. We know that you are animated by a burning love for the faith and charity; and we do not doubt that you are already striving to increase your strength and to provide assistance to those who are lacking. Therefore, we are entirely confident, and we are certain, that you, our beloved sons and venerable brothers, and your helpers in the priesthood, will not be overcome by the present evils, but rather, through the prayers we implore from God, to whom we are most closely united, that the ability may arise in men, to which nothing ever stands in the way, and that the course of events may depend on His most provident and benevolent counsel, for a better and happier future. We are not unaware, however, that the cause you are about to undertake is a most important one, arduous and fraught with obstacles; the very things that pertain to this earthly life have such weight and difficulty that they not only require your wisdom and diligence, but also the generous consent and helpful cooperation of others. For war, like a raging storm and an immense tempest, has shaken and destroyed many things in your temples of honor and in the places that were sacred not only to religion, but also to venerable antiquity and the best of arts; it has also devastated the curial buildings, the houses of bishops and their courts, the homes of religious congregations and of virgins devoted to God, and finally, the seminaries and colleges.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis – An official commentary established by the Church, containing an innumerable number of documents. Nevertheless, hope smiles upon us, so that these buildings – many of which we admired with great admiration when we were among you, fulfilling the duties requested of us, and for which we even offered prayers in those places – may revive from their decline, as pastoral duties are carried out within them, and as the restoration of cities requires; so that those seats, which the ancient faith and the particular genius of the Germans have produced over the course of ages for the divine cult, may endure as examples, and be suitable temples for the faithful, in which they may gather together for prayer and for proper instruction. If, as we have already said, the needs are great, and your resources seem inadequate, it is not, as you well know, a reason for

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despair; for history teaches that the Christian people of Germany – characterized by integrity of morals, righteous order, and tireless labor – can, with their firm and active will, supported by the help of divine grace, overcome and conquer all difficulties, and that, even if they suffer great hardship, they can still achieve a happy and prosperous outcome. But rightly and justly, the ruins of your country cause you less concern than those more pernicious damages to souls, arising from those doctrines that, having set aside the Gospel law, have substituted for it the rights and commands of "blood" and "race." Therefore, it is fitting that you promise yourselves that you will do nothing that could lead the erring back to the good path, and that you will expose, clarify, and remove those prejudiced opinions and errors – accumulated over these past years – concerning Jesus Christ, the Word of God made flesh, and concerning the Church founded by Him, and concerning His divine commandments and precepts. For it is only from these precepts, when placed in their proper light and applied with a firm and diligent spirit, that not only eternal blessedness can arise, but also that earthly prosperity and happiness, which is granted to us in this present life. Therefore, even your country, so disturbed by its present troubles, if it embraces peace, charity, and humility, derived from the Gospel, both privately and publicly, can attain true well-being and happier times. In order that these things may be accomplished, it is easily understood how important it is that those initiatives and institutions among you be revived as soon as possible, and that every kind of writing, conformed to Catholic precepts and produced by the art of Gutenberg, may promote and spread the Christian faith with the greatest possible increase. With this help and this method...

[*Latin ed. p. 281*]

When matters are discussed concerning the acts of the Holy Popes, or concerning social affairs and their particular conditions, or concerning the administration and governance of the state, or finally, when other most serious matters are treated—such as, for example, the education of youth, marriage, and domestic life, about which Our predecessors, the blessed Popes Leo XIII and Pius XI, and We Ourselves, when the opportunity arose, have issued more appropriate norms—you will be given the opportunity to present sound principles of doctrine and to propose safer outcomes for discussions. Furthermore, the discipline of social affairs is undoubtedly a most excellent cause, which concerns the organization of the association of all workers, who, as you write, "are closely united into one body." We also observe that such an association, while these extraordinary circumstances persist, can be admitted for a time. However, since this same arrangement and form is not entirely free from grave dangers, it will certainly be the duty of your care and vigilance to guide and direct the studies, will, and inclinations of the workers, so that those who are considered

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Catholics by name do not deviate in any way from the principles of social doctrine, which have been so brilliantly and rightly transmitted by our predecessors from the Gospel and from natural law; and, as far as possible, to ensure that bitter strife and political divisions do not arise from this very association of people, but rather that they contribute to the harmony, order, and stability of society, each according to his own ability. For if the governance of the state, in the years to come, should follow the path of oppression and force, and should despise those spiritual principles—such as the norms of human freedom and dignity—which are the foundation and cornerstone of civil society, then your country will undoubtedly suffer irreparable harm. Moreover, that which you have deemed it appropriate to decide without ambiguity concerning your own Catholic schools, which in your language are called "confessional schools," We greatly approve of with all Our heart. For if the elementary lessons, which all are obliged to attend, are provided by public authority, then it is certainly necessary that they not be separated from your own Catholic schools; and this is demanded by the best traditions of the past, by the rights of citizens, and by the norms of agreements and treaties concluded between the Apostolic See and Germany. Furthermore, whatever the future arrangement may be for the management of school affairs, let it be a legitimate right for parents and families, and for those who, in place of parents, are responsible for the education of children, to enroll them in Catholic schools.

[*Latin ed. p. 282*]

Acts of the Apostolic See – Official Commentary. Everyone knows that, just as Catholic schools are the proper institutions of Catholics, so too are those flourishing centers of doctrine, which were privately established for the good of the people – especially those institutions for girls, which instructed young women in letters and piety, and many others – that all of these have been swept away by the storm of unjust persecution and utterly destroyed. Nevertheless, the very obstinacy with which these institutions were destroyed and dissolved clearly testifies to their strength and virtue in properly and Christianly educating youth; therefore, we cannot help but hope that they will flourish again as soon as possible, and that they will bring new and abundant benefits to domestic and civil society. We have learned that Germany, before the year 1933, was joined by almost countless Catholic associations. Indeed, now that efforts are being made to restore them, the question arises as to how and in what number they should be re-established. In this matter, My Beloved Sons and Venerable Brothers, it is not so much necessary to consider what existed in the past and what has been handed down to you by your predecessors, glorious though the memory of those beginnings may be, but rather it is necessary to consider with attentive minds what the needs of the present age demand, and what will have greater opportunity and greater effectiveness in the

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future. Associations that have previously proven themselves to be excellent, and whose role, rather than diminishing, has increased in importance – as can be affirmed, for example, of the Catholic guilds – it will be fitting for them to revive, in the same way that they were before; and this may be done, either in each diocese individually, or in several dioceses joined together, under your auspices and guidance, as it seems to you most appropriate, and as the purpose of these associations demands. It is very important, as you well know, that the Catholic Action should maintain a clear and proper relationship with other Catholic associations, so that mutual understanding and the provision of helpful assistance may happily arise. Only God, My Beloved Sons and Venerable Brothers, can measure the burden of sorrows and hardships that the long war has inflicted upon you and your people, the saddest consequences of which you are now enduring. Therefore, with the greatest comfort of Our paternal heart, We have learned that among you, a Catholic association for the practice of charity has been awakened, and that it is diligently and effectively striving to fulfill the purpose entrusted to it. And We, while deeply sharing in all your anxieties and sorrows, wish to express Our particular concern for those who live in Berlin and in Eastern Germany. We know of their most grievous plight, and We see with our own eyes those terrifying...

[*Latin ed. p. 283*]

The acts of Pope Pius XII reveal the devastation and ruin brought about by the war, which, nearing its end, has inflicted immense suffering on those flourishing provinces, cities, and towns. We lament, above all, the injustices and calamities suffered by many women and girls in Germany. And just as all the sorrows that this conflict has inflicted in the lands of the East and West, in Europe, Asia, and Africa, torment our soul, so too are we deeply grieved by the miseries of every kind that war has brought upon you, among whom we have, for many years, labored with abundant fruit, and whose vivid and fervent faith we have witnessed in the Catholic gatherings held in Berlin, Breslau, and Magdeburg. Therefore, we offer our prayers to God, imploring His mercy for all of you, and especially for those, numbering many thousands, who have been driven from their homes and wander aimlessly. We have not wished to let pass any opportunity that might allow us to alleviate, as far as we are able, your plight, particularly with regard to sustenance; and at present, we are diligently striving, with a heartfelt desire, to ensure that the paternal hopes and aspirations that we have undertaken for your sake may find a happy outcome. We know well the most grievous events that have occurred in the eastern territories of Germany in recent months, and we earnestly urge that violence and force not prevail, but rather that justice and righteousness be the guiding principles; and that, with a full and impartial application of justice, those who are truly guilty and deserve punishment be separated from the citizens, who,

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as in other nations, so also among you, are innocent and have committed no fault. And may the common Catholic faith, which so many on both sides profess, be able to restrain and curb the flames of hatred and animosity, which are spreading so fearfully everywhere, and in this way pave the way for peace and charity! This is our exhortation; this is our hope; this is our wish and our aspiration. Wherever tears are shed, wherever hearts are burdened with sorrow, know that We, as you know, are eager to offer consolation and assistance. Therefore, be assured that we will spare no effort, even though grave difficulties stand in the way and the times are most challenging, to provide you with some help, to alleviate the hardships in your homeland through acts of charity, through words and discussions, and finally, to comfort those of your people who are held captive, and to do all that we can to bring news of them to their families whenever the opportunity arises. And you, let it be remembered with certainty what the Divine Redeemer has commanded: to care for the poor, the naked, the hungry, and the abandoned.

[*Latin ed. p. 284*]

The *Acta Apostolicae Sedis* – the Official Commentary – reminds itself to urge you, so that the bright flame of sincere charity, which burns within you, may be vigorously stirred up in the hearts of others. May its light and its most pleasant warmth make the minds, intentions, and purposes of each person better and purer, so that private advantages may give way to common good, that discord may be extinguished, and that the wills of all, turned towards one another, may, with united efforts, undertake the restoration of your homeland. With these wishes and sentiments, We impart, most lovingly in the Lord, the Apostolic Blessing, a pledge of heavenly gifts and paternal benevolence, to each of you, beloved children and venerable brothers, and also to your clergy of both orders, and to all the Christian faithful under your care, whether they are within the domestic walls or still far away, suffering. Given in Rome, at Saint Peter's, on the first day of the month of November, in this year of 1945, in the seventh year of Our Pontificate. PIUS PP. XII

ADDRESS To the women delegated by the Christian Societies of Italy.

THE DUTIES OF WOMEN IN SOCIAL AND POLITICAL LIFE.

This great gathering of yours around Us, beloved daughters, takes on a particular significance in the present circumstances, because, while it is always pleasing to Us to receive you, to bless you, and to give you Our paternal counsel, at this time there is also the need to discuss with you, according to your earnest requests, a matter of great importance and of primary importance in these days: namely, the duties of women in social and political life. We ourselves have awaited such an opportunity with

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eagerness, because the feverish agitation of a troubled present, and even more so the concerns for the uncertain future, have placed the condition of women at the center of interest, no less than for the friends than for the enemies of Christ and the Church.

THE FEMALE PROBLEM – THE DIGNITY OF WOMEN.

Let us say immediately that, for Us, the female problem, both in its entirety and in each of its many particular aspects, consists entirely in the preservation and increase of the dignity that belongs to women.

[*Latin ed. p. 285*]

The Acts of Pope Pius XII, which I have received from God, present to us a problem that is not merely of a legal or economic, pedagogical or biological, political or demographic nature; but which, despite its complexity, revolves entirely around the question: how can we maintain and strengthen the dignity of woman, especially in these times in which Providence has placed us? To view the problem otherwise, to consider it unilaterally from any of the aforementioned aspects, would be the same as evading it, with no benefit to anyone, and least of all to the woman herself. To separate it from God, from the wise order of the Creator, from His most holy will, is to miss the essential point of the matter, namely, the true dignity of woman, a dignity that she possesses only from God and in God. Consequently, those systems are not capable of rightly considering the feminine question, which exclude God and His law from social life, and which grant, at most, a humble place to the precepts of religion in the private life of man. Therefore, you, setting aside the grand and empty names with which some wish to qualify the demands of feminism, have commendably gathered and united yourselves as Catholic women and young women, in order to correspond, as is fitting, to the natural needs and true interests of your sex.

THE PARTICULAR QUALITIES OF THE TWO SEXES AND THEIR MUTUAL COORDINATION

What, then, is this dignity that woman possesses from God? Inquire of human nature, as the Lord has formed, elevated, and redeemed it in the blood of Christ. In their personal dignity as children of God, man and woman are absolutely equal, as are they with regard to the ultimate purpose of human life, which is the eternal union with God in the happiness of heaven. It is an imperishable glory of the Church to have restored and honored this truth, and to have freed woman from a degrading servitude contrary to nature. But man and woman cannot maintain and perfect this equal dignity unless they respect and put into practice the particular qualities that nature has bestowed upon each, physical and spiritual qualities that are indestructible, and whose order it is impossible to disrupt with-

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out nature itself always restoring it anew. These particular characteristics, which distinguish the two sexes, are so clearly evident to the eyes of all that only stubborn blindness or a doctrinaire approach, no less harmful than utopian, could in social arrangements deny or almost ignore their value.

[*Latin ed. p. 286*]

*36 Acta Apostolicae Sedis - Commentarium Officiale. Multo plus. Duo sexus, per proprias suas qualitates, ordinentur ad invicem ita ut haec mutua coordinatio suum influtum exerceat in omnibus multiplicibus manifestationibus vitae humanae sociales. Nos hic nos limitabimus ad commemorandum duo ex his, propter eorum specialem importantiam: status matrimonialis et status celibatūs voluntarii secundum consilium evangelicum. STATUS MATRIMONIALIS. Fructus verae communitatis coniugalis comprehendit non solum filios, quando Deus eos sponsis concedit, et beneficia materialia et spiritualia quae vita familiaris offerit genti humana. Omnis civitas in omni suo ramo, populi societas, ipsa Ecclesia, una cum omnibus, in uno verbo, vera beneficia humanitatis, sentiant felices effectus, ubi haec vita coniugalis floreat in ordine, ubi iuventus ad contemplandam, ad honorandam, ad amandam eam ut idealem sanctum, accedit. Ibi, autem, ubi duo sexus, oblivosi intimae harmoniae quae a Deo voluta et stabilita est, se individualismo perverso tradunt; ubi non sunt reciprociter nisi obiectum egoismi et cupiditatis; ubi non cooperantur de mutuo concors ad servitium humanitatis secundum consilia Dei et naturae; ubi iuventus, incurans de propriis responsabilitatibus, levissima et frivola in spiritu et in conducta sua, se moraliter et physice inaptam ad vitam sanctam matrimonii reddit; ibi bonum commune societatis humanae, in ordine tanto spirituali quam temporali, gravem detrimentum patitur, et ipsa Ecclesia Dei tremit, non propter suam existentiam – ea enim habet promissiones divinas! – sed propter magnam fructum missionis suae inter homines.

CELIBATUS VOLUNTARIUS SECUNDUM CONSILIUM EVANGELICUM. Sed ecce, ab paene viginti saeculis, in omni generatione, millia et millia virorum et feminarum, inter optimos, libere renuntiant, ut consilium Christi sequantur, ad propriam familiam, ad sacros officia et sacra iura vitae matrimonialis. Estne bonum commune populi et Ecclesiae periculo exto? Nihilo! Hi animi generosi agnoscunt associationem duorum sexuum in matrimonio ut bonum supremum. Sed si a via ordinaria, a sentiero peracto, declinant, longe ab eo ut deserant, se ad servitium humanitatis consecrantur cum absoluto distramento ab seipsis et ab propriis suis, in actione incomparabiliter ampliori, totali, universali. Spectate hos viros et has feminas: videte eos dedicatos ad orationem et poenitentiam, applicatos ad instructionem et educationem iuventutis et

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ignorantium.

[*Latin ed. p. 287*]

Acts of Pope Pius XII, [showing him] attending the sick and the dying; with a heart open to all miseries and all weaknesses, to rehabilitate them, to comfort them, to uplift them, to sanctify them. THE YOUNG CHRISTIAN WOMAN, UNWILLINGLY LEFT WITHOUT A HUSBAND. When one thinks of the young women and women who voluntarily renounce marriage, to dedicate themselves to a higher life of contemplation, of sacrifice, and of charity, immediately a luminous word comes to the lips: vocation! It is the only word that is fitting for such an elevated sentiment. This vocation, this call of love, is felt in the most diverse ways, as infinitely varied are the modulations of the divine voice: irresistible invitations, affectionately urging inspirations, gentle impulses. But even the young Christian woman, who, much against her will, remains without a husband, yet firmly believes in the Providence of the heavenly Father, recognizes in the vicissitudes of life the voice of the Master: *Hic est dominus et vocat te*; the Master is here and calls you! She responds; she renounces the dear dream of her adolescence and her youth; to have a faithful companion in life, to form a family! And in the impossibility of marriage, she discerns her vocation; then, with a heart broken but submissive, she also gives herself entirely to the most noble and varied works of good. MOTHERSHIP: THE NATURAL OFFICE OF WOMAN. In both states, the office of woman appears clearly traced by the features, the dispositions, the peculiar faculties of her sex. She collaborates with man, but in the way that is proper to her, according to her natural tendency. Now, the office of woman, her motherhood, her innate inclination, is maternity. Every woman is destined to be a mother: a mother in the physical sense of the word, or in a more spiritual and elevated, but no less real, sense. For this purpose, the Creator has ordained all that is proper to woman, her organism, but even more her spirit, and especially her exquisite sensitivity. Thus, a woman, truly such, cannot otherwise see or fully understand all the problems of human life that, from the perspective of the family. Therefore, her refined sense of dignity causes her concern whenever the social or political order threatens to cause prejudice to her maternal mission, to the good of the family.

[*Latin ed. p. 288*]

Acta Apostolicae Sedis Commentarium Officiale

Such are, alas, the present social and political conditions: they could become even more unfavorable to the sanctity of the domestic hearth, and therefore to the dignity of woman. Your hour has sounded, Catholic women and young women; public life needs you; to each of you it can be said: *tua res agitur!*

CONDITIONS SOCIAL AND POLITICAL WHICH ARE NOT FAVOR-

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ABLE TO THE SANCTITY OF THE FAMILY AND TO THE DIGNITY OF WOMAN

It is an undeniable fact that public events have long been unfolding in a manner unfavorable to the true good of the family and of woman. Various political movements are directed towards woman, in order to win her over to their cause.

Some totalitarian systems place before her eyes wondrous promises: equality of rights with man, protection of pregnant and puerperal women, communal kitchens and other services which free her from the burden of domestic cares, public nurseries and other institutions, maintained and administered by the State and municipalities, which exempt her from the maternal obligations towards her own children, free schools, assistance in case of illness.

We do not deny the advantages that may be derived from one or another of these social measures, if applied in the proper manner. Indeed, we ourselves have observed on another occasion how the same remuneration is due to woman for the same work and with equal performance as to man.

However, the essential point of the question remains, to which we have already alluded: has the condition of woman thereby become better? The equality of rights with man, with the abandonment of the home where she was queen, has subjected woman to the same burden and time of work as man. Her true dignity and the solid foundation of all her rights, namely, the very nature of her feminine being and the intimate coordination of the two sexes, have been disregarded; the purpose intended by the Creator for the good of human society, and especially of the family, has been lost sight of.

In the concessions made to woman, it is easy to discern, more than respect for her dignity and her mission, the aim of promoting the economic and military power of the totalitarian State, to which everything must be inexorably subordinated.

On the other hand, can woman perhaps hope for her true well-being from a regime of predominant capitalism? We need not now describe to you the economic and social consequences that result from this.

Horat. Epist. 1, 18, 84.

[*Latin ed. p. 289*]

Acta Pii PP. XII 289: "You do not recognize the characteristic signs, and you yourselves bear the burden: the excessive agglomeration of populations in cities, the progressive and invasive growth of large enterprises, the difficult and precarious condition of other industries, especially of crafts, and even more so of agriculture, the alarming extension of unemployment. To restore, as much as possible, the honor of the woman and the mother in the domestic hearth: such is the word that rises from many places, like a

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cry of alarm, as if the world were awakening, almost terrified by the fruits of a material and technical progress, of which it had previously shown such pride. Let us observe the reality of things. THE ABSENCE OF THE WOMAN FROM THE DOMESTIC HEARTH: Here is the woman, who, in order to increase the husband's salary, also goes to work in the factory, leaving the house during her absence in a state of neglect; and this, perhaps already squalid and cramped, becomes even more miserable due to the lack of care; the members of the family work separately in the four corners of the city and at different hours; they are almost never together, neither for dinner, nor for rest after the labors of the day, much less for common prayer. What remains of family life? And what attraction can it offer to the children? DEFORMATION IN THE EDUCATION OF THE YOUNG WOMAN: To these painful consequences of the absence of the woman and the mother from the domestic hearth, another is added, even more deplorable: it concerns the education, especially of the young woman, and her preparation for real life. Accustomed to seeing her mother always away from home and the house itself so sad in its neglect, she will be incapable of finding any charm in it, she will not feel the slightest taste for the austere domestic occupations, she will not know how to understand their nobility and beauty, nor will she desire to dedicate herself to them one day as a wife and mother. This is true in all social classes, in all conditions of life. The daughter of the worldly woman, who sees all the management of the house left in the hands of strangers, and the mother busy with frivolous occupations, with futile amusements, will follow her example, will want to emancipate herself as soon as possible, and, according to a very sad expression, "live her own life." How could she conceive the desire to one day become a true "domina," that is, a mistress of the house in a happy, prosperous, and worthy family? As for the working classes, obligated to earn their daily bread, the woman, if she reflected well, might perhaps realize..."

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Commentarium Officiale: As it often happens, the additional income that a woman obtains by working outside the home is easily consumed by other expenses, or even by frivolous and ruinous expenditures for the family economy. The daughter, who also goes out to work in a factory, in a business, or in an office, overwhelmed by the agitated world in which she lives, dazzled by the glitter of a false luxury, and become greedy for base pleasures that distract but do not satisfy or bring rest, in those halls of "magazines" or dances, which abound everywhere, often with the intent of partisan propaganda, corrupts the youth. Having become a "woman of the world," she despises the old, "nineteenth-century" norms of life. How can she not find the modest, domestic dwelling inhospitable and more bleak than it actually is? To find pleasure in it, to

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desire to establish herself there one day, she must compensate for the natural impression with the seriousness of intellectual and moral life, with the vigor of religious education, and with the supernatural ideal. But what religious formation has she received under such conditions? And it is not all. When, as the years pass, her mother, prematurely aged, worn out and afflicted by labors beyond her strength, by tears, and by anxieties, sees her return home late in the evening, far from finding in her a help, a support, she herself must fulfill, near the daughter, incapable and unaccustomed to women's and domestic tasks, all the duties of a servant. Nor will the father be more fortunate, when old age, illnesses, ailments, and unemployment force him to depend for his meager sustenance on the good or bad will of his children. The august, the holy authority of the father and the mother, behold it stripped of its majesty!

THE DUTY OF WOMEN TO PARTICIPATE IN PUBLIC LIFE IN THE PRESENT TIME:

Therefore, should you, Catholic women and young women, show yourselves reluctant to the movement that drags you, whether willingly or unwillingly, into the orbit of social and political life? No, certainly not. Faced with the theories and methods that, through different paths, tear the woman away from her mission, and, with the lure of a false emancipation, or in the reality of a hopeless misery, strip her of her personal dignity, of her dignity as a woman, we have understood the cry of apprehension that invokes, as much as possible, her presence in the domestic hearth.

[*Latin ed. p. 291*]

Acta Pii Pp. XII 291 Indeed, the woman is held outside the home, not only by her proclaimed emancipation, but often also by the necessities of life, by the constant anxiety of daily bread. Therefore, it is in vain to preach her return to the hearth, as long as the conditions persist that often force her to remain away from it. And thus, the first aspect of your mission in social and political life is revealed before you. Your entry into this public life has occurred suddenly, as a result of the social upheavals of which we are witnesses; it matters little! You are called to participate; will you perhaps leave to others, to those who promote or are complicit in the ruin of the domestic hearth, the monopoly of social organization, of which the family is the primary element in its economic, legal, spiritual, and moral unity? The fate of the family, the fate of human cohabitation, are at stake; they are in your hands; *tua res agitur!* Therefore, every woman, without exception, understand this well, has the duty, the strict duty of conscience, not to remain absent, to enter into action (in forms and ways suitable to the condition of each), to contain the currents that threaten the hearth, to combat the doctrines that undermine its foundations, to prepare, organize,

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and accomplish its restoration. To this compelling reason for the Catholic woman to enter the path that is now opening to her activity, another is added: her dignity as a woman. She must cooperate with man for the good of the *civitas*, in which she is equal in dignity to him. Each of the two sexes must take the part that belongs to it according to its nature, its characteristics, its physical, intellectual, and moral aptitudes. Both have the right and the duty to cooperate for the total good of society, of the homeland; but it is clear that, while man is, by temperament, more inclined to deal with external affairs and public business, the woman generally has greater perspicacity and finer tact for understanding and resolving the delicate problems of domestic and family life, the foundation of all social life; which does not mean that some do not truly demonstrate great expertise in every field of public activity. All of this is not so much a matter of distinct attributions, as it is of the way of judging and of arriving at concrete and practical applications. Let us take the case of civil rights: at present, they are the same for both. But with how much greater discernment and effectiveness will they be used if man and woman come to complement each other! The sensitivity and refinement, proper to the woman, which could lead her into the "sense of her impressions" and thus risk causing harm.

[*Latin ed. p. 292*]

Acts of the Apostolic See – The clarity and breadth of vision, the serenity of judgment, and the foresight of consequences, are, on the contrary, of invaluable help in highlighting the needs, aspirations, and dangers of a domestic, social, and religious nature. THE VAST FIELD OF FEMALE ACTIVITY IN MODERN CIVIL AND POLITICAL LIFE. Female activity is largely carried out in the work and occupations of domestic life, which contribute, more and better than is generally thought, to the true interests of the social community. But these interests also require a host of women who have more time to dedicate themselves to them more directly and fully.

What, then, can these women be, if not especially (we do not mean exclusively) those to whom We alluded a moment ago, those to whom pressing circumstances have dictated a mysterious "vocation," those whom events have destined for a solitude that was not in their thoughts and aspirations, and which seemed to condemn them to a selfishly useless and purposeless life? And yet, today, their mission manifests itself in many ways, demanding all their energies, and such that few others, held back by the cares of family and the education of children, or subject to the holy yoke of religious life, would be equally capable of fulfilling it.

Until now, some of these women have dedicated themselves with zeal, often remarkable, to the works of the parish; others, with ever broader views, have devoted themselves to a moral and social work of great importance. Their number has increased considerably as a result of the war and

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the calamities that followed; many valiant men have fallen in the terrible war, others have returned sick; many young women will therefore wait in vain for the arrival of a husband, for the blossoming of new lives in their solitary homes; but at the same time, the new needs created by the entry of women into civil and political life have arisen, demanding their assistance.

Is this perhaps nothing more than a strange coincidence, or is there to be seen in it a disposition of divine Providence? In this way, a vast field of action is offered to women today, and it can be, according to the aptitudes and character of each, either intellectual or more practically active. To study and expound the place and role of women in society, their rights and duties, to become educators and guides of their sisters, to correct ideas, dispel prejudices, clarify confusions, and explain and spread the doctrine of the Church, in order to refute...

[*Latin ed. p. 293*]

The Acts of Pope Pius XII more certainly expose error, illusion, and falsehood, in order to more effectively thwart the tactics of the adversaries of the doctrine of Catholic morality: a tremendous and urgently necessary work, without which all the zeal of the apostolate would achieve only precarious results. But direct action is also indispensable, lest sound doctrines and solid convictions remain, if not absolutely platonic, at least lacking in practical effect.

This direct action, this effective collaboration in social and political activity, does not in any way alter the proper character of the normal activity of women. Associated with the work of men in the field of civil institutions, she will primarily apply herself to matters that require tact, delicacy, and maternal instinct, rather than rigid administration. Who better than she can understand what is required by the dignity of the woman, the integrity and honor of the young woman, the protection and education of the child? And in all these matters, how many problems call for the attention and action of rulers and legislators! Only the woman will know, for example, how to temper, without diminishing its effectiveness, the repression of licentiousness with kindness; she alone can find ways to save from humiliation and to raise in honesty and in religious and civil virtues those young girls who are morally abandoned; she alone will make fruitful the work of patronage and rehabilitation of those released from prison or of young women who have fallen; she alone will unleash from her heart the echo of the cry of mothers, whom a totalitarian state, whatever name it may adopt, would seek to deprive of the education of their children.

SOME CONCLUSIVE CONSIDERATIONS:

a) On the preparation and formation of women for social and political life.

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Thus, the program of the duties of women is outlined, the practical object of which is twofold: her preparation and formation for social and political life, and the exercise and implementation of this social and political life in the private and public spheres. It is clear that this role of women, thus understood, cannot be improvised. Maternal instinct in her is a human instinct, not determined by nature in the particulars of its applications. It is guided by a free will, and this will in turn is guided by the intellect. Hence her moral value and her dignity, but also her imperfection, which needs to be compensated for and redeemed through education. Therefore, the education of young women, and not infrequently of adult women, is a necessary condition for their preparation and for...

[*Latin ed. p. 294*]

Acta 294 Apostolicae Sedis - Commentarium Officiale sua formazione a una vita degna di lei. L'ideale sarebbe evidentemente che questa educazione potesse risalire all'infanzia, nella intimità di un focolare cristiano, sotto l'influsso della madre. Non è pur troppo sempre il caso, né sempre possibile. Tuttavia, si può almeno in parte supplire a questa mancanza, procurando alla giovane, che per necessità deve lavorare fuori di casa, una di quelle occupazioni che sono in qualche modo il tirocinio e l'addestramento alla vita a cui è destinata. A tal fine tendono anche quelle scuole di economia domestica, che mirano a fare della fanciulla e della giovane di oggi la donna e la madre di domani. Quanto degne di elogio e d'incoraggiamento sono tali istituzioni: Esse sono una delle forme nelle quali può largamente esercitarsi ed effondersi il vostro sentimento e il vostro zelo materno, ed una delle più pregevoli, perché il bene che vi compite si propaga all'infinito, mettendo le vostre allieve in grado di fare ad altre, sia in famiglia che fuori, il bene che voi avete fatto alle loro stesse. Che dire poi di tante altre opere con le quali voi venite in aiuto alle madri di famiglia, così per la loro formazione intellettuale e religiosa, come nelle circostanze dolorose o difficili della loro vita? b) Sull'attuazione pratica della vita sociale e politica della donna. Ma nella vostra azione sociale è politica molto dipende dalla legislazione dello Stato e dall'amministrazione dei Comuni. Perciò, la scheda elettorale è nelle mani della donna cattolica un mezzo importante per adempiere il suo rigoroso dovere di coscienza, massime nel tempo presente. Lo Stato e la politica hanno infatti propriamente l'ufficio di assicurare alle famiglie di ogni ceto le condizioni necessarie, affinché possano esistere e svilupparsi come unità economiche, giuridiche e morali. Allora la famiglia sarà veramente la cellula vitale di uomini, che procurano onestamente il loro bene terreno ed eterno. Tutto ciò ben comprende la donna veramente tale. Quel che ella invece non comprende, né può comprendere, è che per politica s'intenda la dominazione di una classe sopra le altre, la mira ambiziosa di sempre maggior estensione d'impero economico e nazionale, per qualsiasi motivo

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esso venga preteso. Poiché ella sa che una tale politica apre la via alla occulta od aperta guerra civile, al peso sempre crescente degli armamenti e al costante pericolo di guerra; ella conosce per esperienza che ad ogni modo quella politica va a danno della famiglia, la quale deve pagarla a caro prezzo coi suoi beni e col suo sangue. Perciò, nessuna donna saggia è favorevole ad una politica di lotta di classe o di guerra. Il suo cammino all'urna elettorale è il cammino di pace. Quindi, nell'interesse e per il bene della famiglia.

[*Latin ed. p. 295*]

Acta Pii PP. XII, 295: "Haec via a mulieribus percurretur, et semper votum suum servetur, recusantes omnem inclinationem, quocumque modo oriatur, quae pacem internam et externam populi subordinet cupiditatibus egoisticis dominationis. Ergo, mulieres et iuvenes catholicae, operamini assidue, numquam a difficultatibus et impedimentis deficiatis; sub vexillo Christi Regis, sub patrocinio Matris admirabilis, Regina Matrum, estis renovatrices foci, familiae, societatis. Descendant super vos gratiis divinis copiosae, pignus quibus vobis Apostolicam Benedictionem impartimus, cum omni affluione cordis nostri paternalis."

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary
ACTA of the HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

PROVISION FOR CHURCHES

Most Holy Lord, Our Pope Pius, by divine Providence, has, through successive decrees of the Sacred Consistory Congregation, provided for the following churches with new pastors, namely:

On September 11, 19^5:

— To the titular episcopal Church of Letopolitana, he appointed the Most Reverend Father Henry Dutoit, formerly Bishop of Arras (-Boulogne-Saint-Omer).

— To the titular episcopal Church of Dionysiana, he appointed the Most Reverend Father Francis Auvity, formerly Bishop of Mende.

On September 23:

— To the cathedral Church of Loja, he appointed the Most Reverend Robert Aguirre, formerly titular Bishop of Hippium.

On October 11:

— To the metropolitan Church of Palermo, he appointed the Reverend Father Ernest Ruffini, Secretary of the Holy Congregation for Seminaries

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and Universities.

On October 12:

— To the cathedral Church of DÃli, newly erected, he appointed the Reverend Father James Garcia Goulart, Apostolic Administrator of the same diocese.

On October 27:

— To the titular archiepiscopal Church of Adana, he appointed the Most Reverend Father Herculanus Marini, formerly titular Archbishop of Aprus.

— To the titular episcopal Church of Dorylaëum, he appointed the Reverend Father Joseph Baeteii, General Vicar of the diocese of Breda, whom he established as Coadjutor with the right of succession to the Most Reverend Father Peter Hadrian William Hopmans, Bishop of Breda.

On October 30:

— To the cathedral Church of Alexandria of the Dependencies, he appointed the Most Reverend Father Peter Joseph Gagnor, formerly titular Bishop of Thennesus.

— To the cathedral Church of Apuana, he appointed the Reverend Father Charles Boiardi, parish priest of the place of Borgo Val di Taro, in the diocese of Piacenza.

On November 3:

— To the metropolitan Church of Aix, he appointed the Reverend Father Charles De Provenchères, director of the diocesan college of Moulins.

— To the cathedral Church of Mende, he appointed the Most Reverend Father Mauritius Rousseau, formerly titular Bishop of Isbitan.

[*Latin ed. p. 297*]

The Sacred Congregation, 297 Consistorial, concerning:

— The Cathedral Church of Blois, to the Reverend Aloysius Robin, Rector of the Church of Saint Martin in the Archdiocese of Tours.

— The Cathedral Church of Arras (-Boulogne-Saint-Omer), to the Reverend Victorium Perrin, director of the major seminary of the Archdiocese of Rennes (-Dol-Saint-Malo).

— To the Reverend Aloysius Perez Hernández, of the Congregation of Jesus and Mary, appointed as Auxiliary to His Excellency, the Most Reverend Ismaël Perdomo, Archbishop of BogotÃ¡, for the titular episcopal See of Aradus. Date: November 10th.

— To the Reverend Aegidium Bignamini, prefect of the place of Treviglio in the Archdiocese of Milan, concerning the Archiepiscopal Church of Ancona, with the title added by the human Church.

DIOCESES: Mass for the People.

Date: July 9, 1938.

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FACTS.

The Bishop of the diocese of R. has a parish united to his own episcopal see with full rights, which he governs as the habitual pastor through a curate, according to canon 471 § 1. Before the Code of Canon Law, the aforementioned curate used to celebrate Mass for the people of his vicariate; but, with the promulgation of the Code, he considered himself released from this obligation. Therefore, the Bishop of the diocese of R. has requested from this Sacred Congregation whether: the Bishop is obligated to celebrate Mass for the people of the same parish united to his see with full rights, so that he may fulfill this obligation by celebrating Mass himself for the entire people of the diocese; or whether the aforementioned curate, to whom a suitable portion of the parish's benefits has been assigned, is still obligated.

OBSERVATIONS.

According to canon 471 § 4: "To the curate belongs exclusively the entire care of souls, with all the rights and obligations of a pastor, according to common law and according to established diocesan statutes or laudable customs." Among the obligations of pastors is also included, according to canon 466 § 1, the celebration of Mass for the people: "The pastor is obligated to celebrate Mass for the people."

[*Latin ed. p. 298*]

^98 Acta Apostolicae Sedis - Commentarium Officiale normam canonis 3 § 3º . . . », nempe « omnibus dominicis aliisque festis diebus de praecepto, etiam suppressis...». Attamen, ad normam § 2 eiusdem canonis 4 § 6º, « parochus qui plures forte paroecias aeque principaliter • unitas regat, aut, praeter propriam paroeciam, aliam vel alias in administrationem habeat, unam tantum debet Missam pro populis sibi commissis diebus praescriptis applicare ». Eadem omnino statuuntur, ad Episcopum quod attinet, canonibus 3 § 3º § 4º et 5 quoad applicationem Missae « pro universo populo sibi com« misso ». Ex quo, per analogiam quis deducere posset Episcopum per Missam pro universo populo suae dioecesis, in quo et fideles paroeciae pleno iure mensae episcopali unitae comprehenduntur, applicatam, obligationi sui vicarii curati eodem tempore satisfecisse. Verum obligatio, quae Episcopo incumbit Missam applicandi pro universo populo dioecesis, distincta omnino est ab obligatione, quam parochus seu vicarius curatus habet, Missam applicandi pro populo paroeciae seu vicariae sibi concreditae. Nam, sicut per unius Missae pro universo populo dioecesis applicationem ab Episcopo factam, parochi eiusdem dioecesis minime liberantur ab obligatione, qua positive adstringuntur, applicandi unusquisque pro populo propriae paroeciae; ita nec per Missas, quas singuli parochi pro suo cuiusque populo applicant, liberatur Episcopus ab obligatione applicandi Missam pro populo dioecesis. Agitur enim de distinctis obligationibus, a Codice I. C. separatim, in can. 3 § 3º § 4º et 4 § 6º § 1º, impositis, quibus sane per unam eandemque praestationem, seu per unius eiusdem Missae

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pro populo celebrationem, satisfieri nequit. Profecto fideles de iure fructus participant duarum Missarum, quas sancta Mater Ecclesia diebus dominicis aliisque festis de praecepto -etiam suppressis applicare pro ipsis iubet : quarum altera est Missa ab Episcopo pro universis dioecesis fidelibus applicata, altera a parocho peculiariter applicata pro fidelibus suae paroeciae, tamquam distinctae portionis eiusdem dioecesis. Fideles igitur paroeciae, quae mensae episcopali unita est, quod praedictum ius ab Ecclesia ipsis concessum (participandi nempe fructus duarum Missarum diebus praescriptis) laedërentur, nisi vicarius curatus eiusdem paroeciae Missam pro populo et ipse applicaret, praeter Missam ab Episcopo pro universo populo dioecesis applicatam.

RESOLUTION. — Proposito itaque in Comitiis plenariis diei 9 iulii 1938 dubio: « An vicarius curatus paroeciae, pleno iure unitae mensae episca-

[*Latin ed. p. 299*]

The Sacred Congregation of Councils, in paragraph 299, is obligated to apply the Mass for the people in this case. The Fathers of this Sacred Congregation responded: Affirmative. This resolution was approved and confirmed by the Most Holy Pope Pius XI in an audience on July 20, 1938, as indicated by the undersigned Secretary. I. Bruno, Secretary.

SACRED CONGREGATION FOR RITES.

REGARDING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANT OF GOD, MARY GORETTI, VIRGIN, LAYWOMAN.

CONCERNING THE DOUBT:

Given the approval of her martyrdom and the cause thereof, and also the dispensation regarding canon 2116 § 2 of the Code of Canon Law, concerning miracles or signs, can the solemn beatification of the aforementioned Servant of God proceed?

"God, thy way is in holiness: who is great as our God?"

"Thou, O God, art full of wonders: and thy works are wonderful, and thou hast made all things new." (Psalm 76, 14-13).

Indeed, God wrought wonders in the Venerable Mary Goretti, a simple, uneducated girl of twelve years, who, supported by His grace, preferred to shed her blood and suffer death rather than defile herself, and, what is even more wondrous, following the example of the Lord, she granted the most profound forgiveness to those who committed the heinous crime against her. Truly, God through her demonstrated His power, and showed His holy way and magnificence, both before the militant Church and before the triumphant Church, deserving of the crown of martyrdom.

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Furthermore, there is something wondrous in this disposition of Divine Providence. "When a martyr suffers," says St. Ambrose, "he does not suffer only for himself, but 'also for his fellow citizens'; he suffers for the reward, his fellow citizens for the example; he suffers for the kingdom, his fellow citizens for salvation" (Serm. 77). The Venerable Mary, by preserving her chastity, achieved what is fitting for angels – "for chastity, as the same Saint writes, makes angels out of those who preserve it, and he who preserves it is an angel" (De Virg. 1, 1) – she herself, through her martyrdom, received the reward of the martyrs, humanly speaking.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis — The official record concerning the society, which, for the most part, is opposed by God and devoted to shameful vice, presented a wondrous example of equality and fortitude, striving for the salvation of men and for the kingdom and glory of God; which she herself, a murderer, repented of her crime, and obtained through the prayers of the martyrs. An unspeakable crime was committed on July 5th, 1902; the following day, on the feast of Neptune, Mary ascended to heaven. The fame of her martyrdom was immediately spread throughout the surrounding area, attracting a large crowd to her funeral, who wished to honor her with the highest expressions of veneration. As this fame not only did not diminish, but increased, the canonical inquiries of the Ordinary were first carried out, and the cause was introduced to the Holy Roman Church on June 1st, 1938: and, with the Apostolic dispensation, observing the order of law, on March 25th of this year, with the approval of the Supreme Pontiff, the Sacred Congregation of Rites issued a decree, in which it declared that the martyrdom of Mary was so clearly established that, through a dispensation obtained from the same, further proceedings could be undertaken. However, in order to proceed to the solemn Beatification, a doubt must be resolved: whether, with the approval of the martyrdom and the cause, a dispensation from signs or miracles can be granted, according to canon 2116 § 2 of the Code of Canon Law, to proceed to the solemn Beatification of this Venerable woman. This doubt was presented by Cardinal Salotti, Prefect of the Sacred Congregation, in a general congregation before His Most Holy Father, Pope Pius XII, on April 24th of this year; to which the Reverend Cardinals, officials, and consultors unanimously gave an affirmative opinion. The Most Blessed Father, wishing to implore a greater abundance of divine light, postponed his final judgment to May 21st, the second day after Pentecost. Therefore, he ordered that the Cardinal of the Sacred Congregation, Prefect, and promoter of the cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, be summoned, and, after offering the divine sacrifice with the utmost piety, he decreed: that it is permissible to proceed to the solemn Beatification of the Venerable Maria Coretti. This decree was to be duly

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promulgated and recorded in the acts of the Sacred Congregation. Given in Rome, on the 21st day of May, in the year of Our Lord 1945, the second day after Pentecost.

[Signature] Card. SALOTTI, Prefect.

A. Carinci, L.: © S. Secretary.

[*Latin ed. p. 301*]

Sacra Romana Rota 301. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citatio edictalis; MECHLINIEN. NULLITATIS MATRIMONII (ROSPIGLIOSI-DE VILLENPAGNE).

Since the actual place of residence of Lady Ivona De Villenfagne, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (in Rome, at the Palazzo della Cancelleria) on February 19, 1916, at the eleventh hour, to discuss the matters in dispute, or to affix her signature to the following, and to determine the date for the Rota's deliberation concerning the resolution of this cause.

Questions:

1. Whether the decision of the Rota of April 30, 1937, should be affirmed or overturned in this case.

2. And, to the extent that it is determined to overturn the aforementioned decision, whether a request should be made to the Most Holy Father for a dispensation concerning a marriage that has been consummated but is otherwise problematic in this case.

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Lady Ivona De Villenfagne, are to take care that she is informed of this edictal citation.

Franciscus Roberti, Ponens.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 29, 1945.

I. Stoppini, Notarius.

*And since the current place of residence of Madame Yvonne De Villenfagne, the defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 19, 1945, at 11 o'clock, to agree upon or affix her signature to the aforementioned doubts, and to set the date for the Rota's deliberation concerning the resolution of the case.

Should the decision of the Rota of April 30, 1937, be affirmed or overturned in this case? And, in the event that it should be overturned, should a request be made to the Holy Father for a dispensation concerning a mar-

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riage that has been consummated but is otherwise problematic in this case?

The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the residence of the aforementioned Yvonne De Villenfagne, should, insofar as possible, inform her of this present citation.*

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites. Tuesday, November 13, 1945, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the General Sacred Congregation of Rites was convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes: 1) Concerning the process for the beatification of the Venerable Mary Teresa de Soubiran, foundress of the Society of Mary, Help of Christians. 2) Concerning the miracles of the Venerable Mary Teresa Eustochio Verzeri, foundress of the Institute of the Daughters of the Sacred Heart of Jesus. Tuesday, November 27, 1945, in the Apostolic Palace of the Dataria, in the presence of His Eminence, the Reverend Lord Cardinal Frederick Tedeschini, Promoter or Relator of the Cause of the Blessed Vincenza Gerosa, co-foundress of the Institute of the Sisters of Charity of the Blessed Captain, the preparatory Sacred Congregation of Rites was convened, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the aforementioned Blessed, and which are being proposed for her canonization.

SECRETARY OF STATE, APPOINTMENTS. By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

Secretaries of Honour, extraordinary:

August 8, 1939. Monsignor Alceste Grandori, of the diocese of Viterbo.

January 21, 1944. Monsignor Angelo Cocconcelli, of the diocese of Guastalla.

March 2, 1944. Monsignor Angelo Cellerino, of the diocese of Alessandria.

May 3, 1945. Monsignor Riccardo B. Bean, of the archdiocese of Baltimore and Washington.

May 3, 1945. Monsignor Adalberto Centner, of the diocese of Covington.

May 3, 1945. Monsignor Adriano F. Brandehoff, of the diocese of Fof% Waine.

[*Latin ed. p. 303*]

Diary, May 3rd » » Roman Curia, 1945. Monsignor Michele F. Dono, of the diocese of Little Rock. Monsignor Tommaso J. Prendergast, of the same diocese. Monsignor Giovanni J. Ringham, of the Archdiocese of New

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York. Monsignor Giovanni J. Corrigan, of the same archdiocese. Monsignor Giorgio C. Ehardt, of the same archdiocese. Monsignor Carlo L. Giblin, of the same archdiocese. Monsignor Giovanni J. Maguire, of the same archdiocese. Monsignor Tommaso McMahon, of the same archdiocese. Monsignor Giuseppe M. Pernicone, of the same archdiocese. » Monsignor Edoardo J. Waterson, of the same archdiocese. Monsignor Alberto Bremer, of the diocese of Seattle. Monsignor Leone P. Miller, of the diocese of Toledo in America. Monsignor Giovanni F. Dearden, of the diocese of Cleveland. July 19th » » » » Monsignor Michele J. Hynes, of the same diocese. » » Monsignor Giovanni J. Krol, of the same diocese. » » August 2nd, September 5th. Monsignor Francesco P. Johns, of the same diocese. Monsignor Riccardo P. Walsh, of the same diocese. » » Monsignor Umberto Guidobaldi, of the diocese of Viterbo. Monsignor Pietro Di Fulvio, of the Archdiocese of Lanciano and Ortona. Monsignor Guglielmo J. Gauche, of the Archdiocese of Cincinnati. Monsignor Augusto J. Kramer, of the same archdiocese. * Monsignor Giuseppe Schneider, of the same archdiocese. » » Monsignor Raimondo F. Stoll, of the same archdiocese. Monsignor Giuseppe Mulier, of the diocese of Iglesias. ». Monsignor Giovan Battista Muroni, of the same diocese. » Monsignor Luigi Mastrilli, of the diocese of Làcedonia. ». Monsignor Giulio Broccoli, of the diocese of Rimini. » Monsignor Giulio Fabbri (Rome). Monsignor Lorenzo Borgia, of the diocese of Tivoli. » Monsignor Bellarmino Ruggiero, of the diocese of Squillacen. Monsignor Giuseppe De Bonis, of the diocese of S. Marco e Bisignano. 90 » Monsignor Arturo Di Cosmo, of the Abbey of Monte Cassino.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Official Commentary, September 25, 1945. Monsignor Rubino Carrozza, of the diocese of Ñusco. Monsignor Giuseppe Di Lauri, of the same diocese. October 11. Monsignor Pietro Giannetti, of the same diocese. Monsignor Salvatore Natellis, of the same diocese. Monsignor Umberto Lazzari, of the diocese of Potenza. Monsignor Emidio Strozzi, of the diocese of Reggio Emilia. Monsignor Michele A. Chapman, of the diocese of Lafayette. Monsignor Roberto J. Halpin, of the same diocese. Monsignor Guglielmo Hordeman, of the same diocese. Monsignor Giovanni A. McCarthy, of the same diocese. Monsignor Paolo A. Welsh, of the same diocese. Monsignor Angelo Gattesco, of the archdiocese of Udine. Monsignor Pietro Giorgis, of the same archdiocese. Monsignor Giovanni Pi'gani, of the same archdiocese. Monsignor Pietro Lazzari, of the archdiocese of Ferrara. Honorary Chaplains in paonazzo [purple] vestments, of the rank of 8th class: July 10, 1945. Monsignor Daniele Scipione, of the archdiocese of Gaeta. October 11. Monsignor Nicola Rubino, of the diocese of Mileto. Honorary Chaplains extra Urbem, of the rank of 8th class: October 11, 1945. Monsignor Cirillo Valgoi, of the diocese of Como.

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NECROLOGY: September 8, 1941. Monsignor Leone Proserpio, Bishop of Calicut. October 13. Monsignor Timoteo Giuseppe Crowley, Bishop of Dacca. The Most Reverend Cardinal GIUSEPPE MAC RORY, of the titular church of Saint John at the Latin Gate, Archbishop of Armagh. October 16. Monsignor Pietro Ludovico Genoud, titular Bishop of Apolonia. October 35. Monsignor Romualdo Hayes, Bishop of Rockhampton. Monsignor Giovanni Francesco Emilio Thiénàrd, Bishop of Costantana and of Hippona. November 2. Monsignor Giuseppe Schrembs, Archbishop of Cleveland. Monsignor Giuseppe Pinten, titular Bishop of Bela. October 13. Monsignor Eduardo Brettoni, Bishop of Reggio Emilia.

[*Latin ed. p. 305*]

Year and Volume XXXII, December 23, 1945 (Series H, Vol. XII) - No. 12 OFFICIAL COMMENTARY ACTS OF THE SUPREME PONTIFF, PIUS XII. APOSTOLIC CONSTITUTIONS CONCERNING BANGKOK (CHANTHABURI): A PART IS SEPARATED FROM THE APOSTOLIC VICARIATE OF BANGKOK, AND A NEW APOSTOLIC VICARIATE OF CHANTHABURI IS ESTABLISHED. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS: That the Catholic name may be more and more spread in that region of Thailand, We deem it opportune to entrust the governance of that Church, or a part thereof, to the Thai clergy. Therefore, after deliberation with the advice of the Most Reverend Fathers, Our Sacred Congregation of Propaganda Fide, presided over by the Most Eminent Cardinals of the Holy Roman Church, and after considering the vast territory of the Apostolic Vicariate of Bangkok, entrusted to the care of the Society of the Missions of Paris, We have decided to separate certain provinces from its territory, and to erect that territory into a new Apostolic Vicariate, to be entrusted to the Thai clergy. Therefore, with the consent of those who are concerned, or who may presume to have an interest, and with the favorable vote of the Most Reverend Fathers Antoninus Drapier, titular Archbishop of Neocaesarea in Ponto and Apostolic Delegate to Indochina, and also Renatus Maria Joseph Perros, titular Bishop of Zoara and Apostolic Vicar of Bangkok, after mature deliberation and with certain knowledge, We decree: *23 - ACTS, Vol. XII, No. 12. - 83-12-9*5.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Official Commentary By the fullness of Our power, We separate a portion from the territory of the Vicariate Apostolic of Bangkok, with the following boundaries: to the east: the Vicariate Apostolic of Phnom-Penh; to the south: the Thai coastline; to the west: the same coastline up to the mouth of the Banpakong River, and then along that river until it intersects the southern boundary of the province of Prachinburi, or Pachim; then, along the western and northern boundaries of that same

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province, so that the entire province is transferred to a new Vicariate to be established. We erect and establish this territory as a new Apostolic Vicariate, which We decree shall be called Chanthaburi, from the city of Chanthaburi within that province, and We entrust it to the care of the Thai clergy, confident that, with the diligence and industry of that region's clergy, the Catholic religion may bear more abundant fruit. To this new Apostolic Vicariate of Chanthaburi, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their Prefects enjoy and are held; and We likewise subject them to the same burdens and obligations. We will and order that all of the above, as established and constituted, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, or even printed, shall have the same full force and effect as if they were presented or shown, provided they are signed by a public notary and sealed with the seal of a person holding an ecclesiastical office. To no one shall it be permitted to infringe upon or contradict this page of division, erection, constitution, commission, statutes, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-four, on the eleventh day of the month of May, in the sixth year of Our pontificate. For the Holy See: I. Card. GRANITO DI BELMONTÈ, Secretary P. Card. FUMASONI BIONDI, Dean of the Sacred Congregation of Propaganda Fide Prefect Alfonsus, Dean, Protonotary Apostolic Franciscus Hannibal Ferretti, Protonotary Apostolic. Ref: in Cane. Ap., vol. LXIX, n. -51. — A l : Trüssardi.

[*Latin ed. p. 307*]

The Acts of Pope Pius XII, section II, concerning Neopampilon-De Araucá: The territory is separated from the Neopampilonensis diocese and from the Prefecture Apostolic of Araucá, and a new Prefecture Apostolic of Labateca is established. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the Churches, mindful of the urgency that compels us, if any diocese extends too far in territory, that a part thereof be separated and a new Church be established therefrom, to be entrusted to another vigilant Pastor. Considering this, we have readily accepted the requests made by the Apostolic See, that a portion of the Neopampilonensis diocese in Colombia, which extends so widely that it is exceedingly difficult for one, even the most diligent Pastor, to govern, be separated, and that this portion, together with an adjacent part of the Prefecture Apostolic of Araucá, within the limits hereinafter designated, be erected into a new Prefecture Apostolic, to be entrusted to the Seminary of Yarumalè for missions. Therefore, with the counsel of our Venerable

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Brothers, the Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Faith, having before our eyes the opinion of the Venerable Brother Charles Serena, Titular Archbishop of Myra, Apostolic Nuncio in the Republic of Colombia, and also the judgment of the Sacred Consistory, concerning the portion of territory to be separated from the Neopampilonensis diocese, we erect and establish a new Prefecture Apostolic, to be called Labateca. Furthermore, we decree that the following shall be the limits of this new Prefecture: to the north: the parish of Labateca, from the borders of Fismes, along the Serrano River, up to its confluence with the Cutagà River; this river up to its confluence with the Ghir lagà River; this same river up to the V alegra River; the course of this river up to the Azul torrent (Chocarima); then, a straight line to the sources of the Colorado River; from these sources, the course of this river up to the Margua River, to its confluence with Talco; the course of this river up to its sources; then, a straight meridian line to the borders of the Republic of Venezuela with the Republic of Colombia; such boundaries, to the east, up to the Arauca River; this section up to its confluence with the Eoyotà River; to the east and south: the course of Bogota up to the Sinsiga River; the course of this river up to...

[*Latin ed. p. 308*]

308; Acta Apostolicae Sedis Commentarium Onciale Sierra Nevada; to the west: the dividing line of the waters, following the line that passes through the Paramo de Camasu and the mountains of JTot/a Grande, up to the Oherela stream; this course extends up to the Chitagà river, as mentioned above. We separate this territory from the diocese of Neopampilor and from the Apostolic Prefecture of Arauca, and we establish it as a new Apostolic Prefecture, "de Labateca," entrusting it to the care of the Seminary of Yarumal, for Our and the Apostolic See's approval. Therefore, we grant to this Apostolic Prefecture of Labateca and to its temporary Apostolic Prefects all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world and their superiors are lawfully entitled and enjoy, and we likewise subject them to the same burdens and obligations to which others are subjected. We will and command that all of these things, as above established and constituted, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, we decree that copies or excerpts, even printed ones, of these documents, provided they are signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if the original documents were presented or shown. To no one shall it be permitted to infringe or contradict this decree of division, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apos-

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tles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-five, on the fifteenth day of June, in the seventh year of Our pontificate. For the Holy Roman Church: I. Card. GRANITO DI BELMONTE, Chancellor. P. Gard. FUMASONI BIONDI, Dean of the Sacred Congregation of Propaganda Fide. Prefect, Ludovicus Alfridus Loco.

[*Latin ed. p. 309*]

Acta P.P. XII, 309. EPISTULA AD EXCELLENTISSIMUM DOMINUM CAROLUM DE FERRARI, ARCHIEPISCOPUM TRIDENTINUM, OB CELEBRATIONEM QUARTI ELAPSI SAECULI EX QUO OECUMENICA TRIDENTINA SYNODUS INITA FUIT.

PIUS PP. XII. Venerabilis Frater, salutem et Apostolicam Benedictionem.

Cum iam quartum saeculum exactum perfruitur, ex quo Oecumenica Tridentina Synodus, superatis innumeris et urgentibus difficultatibus, hic feliciter incepta est, ut Ecclesiam universam, ita et vos, qui urbi vestrae dignam et aptam sedem celeberrimi huius Concilii Patribus dedistis, commemorare debemus. Quamobrem, gratulari valde volumus quod vos, etsi res et tempora impediissima sunt, opportunum amplissimumque Consilium constituitis, cuius officium erit eiusmodi commemorationem excitare, moderari et provehere. Quod quidem Consilium, ut scimus, non solum studiosa et sollecita diligentia tua fruitur, sed etiam praestantium virorum, clericorum et laicorum, et, praeterea, Dilecti Filii Nostri Francisci S. B. E. Cardinalis M armaggi, qui Cardinalem Patronum agens, sapientia sua et Romanae Purpurae maiestate illud auget.

Et etiam nobis exploratum est, haud mediocri animi gaudio, quod in hac re – non sine laude, non sine fructu – iam operati estis, per scripta edita oportuna, per dissertationes et lectiones habitae, per initia denique suscepta, quae huius eventus praeclara monumenta sunt. Inter quae duo nominatim placeant nobis, quae peculiarem videntur gravitatem et utilitatem habere.

Sacras dicimus conciones, quas "missiones" vocant in singulis Archidioecesis curialibus aedibus hoc anno habitas, quibus non solum quae in Tridentina Synodo decreta sunt, in sua luce posita sunt, sed ad ea etiam efficienda diligenterque deducenda in usum fideles excitati sunt; itemque templum Iesu Christi, summo universorum Regi, dedicandum, quod ingenti molitione iam aedificatur, et quod, ut vobis et omnibus bonis spes est, per posterum annum ad felicem exitum adducetur.

Nos autem, dum turbulentissimam illam aetatem mente repensimus, quam proxima commemoratio referet, et tristissimosque eventus, qui in causa fuere, cur hoc Oecumenicum Concilium celebraretur, et dum Nobiscum animo reputamus laetissimos exitus et salutares fructus, qui inde orti et secuti sunt, tum illud iterum in luce omnium ponimus, cuius Christus est sponsor, historia testis: Ecclesiam nempe oppugnari posse,

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vinci non posse. Ea siquidem, ut cum Divino Conditore...

[*Latin ed. p. 310*]

The Acts of the Apostolic See, in its intimate and unchanging charity, is joined to it, and united with it in a bond of struggle and communion of victory. Therefore, whenever the Petrine bark is tossed by the most violent waves and seems to be completely submerged, Christ is always present, who, commanding the winds and the tempest, repeats those divine words: "O thou of little faith!" 1 "Why art thou afraid?" ... "Fear not, for I have overcome the world." 2 Thus it happened in this treacherous and changeable course of events, to which the secular commemoration now looks forward. Was it not the case that the "seamless" garment of the Catholic Church was being torn by heretics with reckless audacity; that peoples were agitated by conversions and disturbances; that princes, to whom the highest authority over public affairs had been entrusted, were disagreeing and fighting among themselves; that the Christian people were either terrified or wavering here and there and uncertain; that the clergy itself was often lacking in those virtues and that discipline which the consciousness of sacred office demands; that it was not equal to the increasing needs; and that the entire Catholic commonwealth was "already sorely vexed and almost overwhelmed"? 3 Therefore, if the Church were supported only by human forces, then, without a doubt, one would have to fear for its downfall, and even for its very demise; but the Divine Founder shone forth again, never-failing in His promise: "... Behold, I am with you all days, even until the consummation of the world." 4 Indeed, the Roman Pontiffs, to whom the divine mandate has been entrusted to feed the entire Church and to confirm those brothers who are falling and erring, 5 after carefully considering that "in the highest dangers of the Christian commonwealth, the Oecumenical Councils and the general assemblies of bishops have often proved to be the best and most opportune remedy," 6 set about carrying out this plan; and they invited all the bishops and other Fathers to the general council, to which it pertained—even those, if unwillingly, who had strayed from the straight path of truth and from due obedience—so that, with the help of God, the entire cause, which had brought the entire community of Catholics into a formidable danger, might be happily resolved. And although immense difficulties arose from the disturbed state of affairs and from other causes, the most wise and prudent proposal was...

1 MATTHEW 8:26.

2 JOHN 16:33.

3 Cf. PAUL III, Indicting Bull of the Council of Trent.

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4 MATTHEW 28:20.

5 Cf. JOHN 21:15-17.
6 Cf. LUKE 22:32.
7 PAUL III, ibid.

[*Latin ed. p. 311*]

The Acts of Pope Pius XII would have been delayed and hindered, but nevertheless, Our Predecessor, the blessed Pope Paul III, overcoming all obstacles with apostolic fortitude and manly prudence, finally convened the Ecumenical Council of Trent four centuries prior, "for the glory and praise of God, and for the salvation of the entire Christian people"; and this Ecumenical Council – as it can rightly and deservedly be asserted – "has never been longer in duration, or greater in the importance of the doctrines of the Christian faith defined therein, or more effective in the reform of laws and morals, or more arduous in overcoming opposition, or, finally, more diligent and accurate in the examination of matters to be considered."

All, Venerable Brother, who have explored history, "the light of truth and the witness of time," with a clear mind, know how great and opportune the benefits have been that have arisen from this vast Council of the Catholic Church, and how much it has contributed "to the extirpation of many and pernicious heresies, to the correction of morals, to the restoration of ecclesiastical discipline, and to the promotion of peace and concord among the Christian people." Indeed, this sacred Council was convened, especially for two reasons: namely, that the Catholic faith and the principles of Christian doctrine, completely disturbed by the innovators, might be restored to their original light, and protected from errors; and, likewise, that private and public morals, and the discipline of the clergy and the people, might be restored to their due order and reformed with an evangelical spirit, which was accomplished by the Fathers of the Council with admirable diligence and wisdom. Therefore, it is right and deserved that, twenty-nine years later, and after countless difficulties and great labors, the Council of Trent was finally brought to a happy conclusion, and that Jerome Ragazon, Bishop of Nazianzus, and coadjutor of Famagusta, in a prayer which he offered in the final session, after briefly and clearly recounting all that had been done, could assert and proclaim the following among other things: "Hear these things, all nations, and let all who dwell on earth attend. The Council of Trent, long begun, sometimes interrupted, distracted in various ways and dispersed, is now finally completed, through the singular beneficence of Almighty God... Much has been done in previous Councils concerning the explanation of our faith and the correction of morals; but I do not know if ever with such diligence and clarity. Here... from all parts of the world and nations [in which] the truth of the Catholic religion is

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recognized, not only Fathers, but..."

[*Latin ed. p. 312*]

We have had official commentaries on the Acts of the Apostolic See. But who were these individuals? If we consider doctrine, they were the most learned; if we consider practice, the most skilled; if we consider talents, the most perceptive; if we consider piety and religion, the most devout; if we consider life, the most innocent. Therefore, it is not surprising that so many abundant and salutary fruits have arisen for the good of the Church from this sacred Synod, that the Catholic faith has shone more brightly, that the discipline of clergy and people has been improved and strengthened, and that, finally, a more vivid impulse of the Christian religion has penetrated more deeply, more widely, and more happily into private and public morals. No other Council, up to our time, has surpassed the Council of Trent in the excellence and abundance of these spiritual fruits. Indeed, if it defined and established matters concerning the hereditary stain, arising from the miserable fall of Adam, and concerning the doctrine of "justification," it undoubtedly represents the pinnacle of theological councils and discussions. Moreover, what it declared and decreed concerning the most holy Eucharist is so permeated by a certain breath of the Divine Spirit that it can be said to be the most complete, after the words of the Holy Scriptures, a testament to this sacred mystery. And it can rightly and justly be asserted that a new age of the sacred ministrations arose from the Council of Trent, since the restoration and reformation of morals and customs that it brought about gave to the Church in the following centuries bishops, priests, and religious men and women, who, in general as a group, seem to surpass those who lived in previous ages, both because of a deeper conformation of their souls and because of a more ardent pursuit of holiness and a more fervent apostolic zeal. Moreover, the Code of Canon Law itself, the wonderful work of Our Predecessors, aims at nothing other than to pursue and successfully implement what the Council of Trent had established. Indeed, it has seemed to some that God Himself has confirmed and validated what was sanctioned in the Council, since, through new gifts of divine grace, abundantly poured forth, a very large number of apostolic men and sacred virgins have been aroused in all nations and peoples of the Christian republic, exhibiting outstanding virtues and providing excellent examples. Perhaps never before in the garden of the Church have so many flowers of holiness shone forth, whether white with virginity, or purple with the offering of martyrdom, or burning with the zeal of charity. With the splendor of holiness, which is one of the distinctive marks by which the true Church is recognized, the very Redeemer Himself willed that His most chaste Bride should be distinguished in a more remarkable way before the eyes of all,

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when she was being most miserably abandoned by many.

[*Latin ed. p. 313*]

Under the pontificate of Pope Pius XII, certain matters are brought to our attention, which we deem worthy of careful consideration and explanation. And we are certain that if those who have participated in this Ecumenical Council, and if those who have witnessed the results that have followed, should reflect upon these matters with earnest minds, they will undoubtedly not only recognize the supreme importance and gravity of this sacred gathering, but will also realize that our own age still has much to learn, and that it must repeatedly learn from the same sources and apply those lessons to its own lives. We especially hope that those who are considered Catholics will understand and recognize this; those, moreover, who should not merely recall the glories of the past, but should also strive to emulate them in the present; and who should not merely explain and comment upon the laws that have been promulgated, but should also diligently apply them to the matters at hand. For, "laws," as the most learned Bishop Jerome Ragazonus rightly and justly asserted when addressing the Fathers of the Council, "even if they are the best, they are useless... We have long had a healing medicine prepared and ready: but if it is to drive out the disease, it must be taken and diffused throughout the entire body." Let us, therefore, first become intoxicated with this medicine of salvation, dearest brothers, and let us be living and speaking laws, a kind of standard and rule, to which the actions and studies of others may be directed: and let each one persuade himself that nothing will contribute to the benefit and dignity of the Christian commonwealth, unless, as far as it is within his power, he diligently strives to do so."

But we are confident that even those who are separated from this Apostolic See, but who at least retain the fundamental truths revealed by God, especially concerning the mystery of the Holy Trinity and the divinity of Jesus Christ, will find this commemoration of the past to be very useful; for if, with minds free from preconceived notions, they should behold this outstanding monument of Christian wisdom, if they should carefully consider the salutary and supernatural effects that have resulted from it, and if they should finally realize that all these truths, which the innovators of the 16th century still held in common with the Mother Church, have remained intact and whole—while in this age, that unrestrained "rationalism," which is said to prevail in some places, has gained so much ground, and while a cold doubt about all religion has entered the minds of many—have been preserved only by the Catholic Church, which, steadfast in faith amidst so many changes and storms, and powerful in her works, is beneficial to people of every race, language, and nation, then—as we hope will be the case—they will form a just and historically accurate judgment about these important events that are being commemorated, and will live...

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Council of Trent, 1st Session.

[*Latin ed. p. 314*]

Acts of the Apostolic See – Official Commentary, so that everyone may experience the necessity of that unity with Peter and his Successors, which, alas, was most unfortunately broken four centuries ago. With these divine prayers, we implore the Supreme Pastor, repeating that vow with which the last session of the Council of Trent concluded: "Make, O Lord God our God, that which you have promised will one day come to pass, that in our time there may be one flock and one Shepherd." * Meanwhile, with a paternal heart, desiring and praying that the upcoming commemorations, with the help of divine grace, may proceed excellently, healthily, and happily, we bestow, as a witness of this most loving intention, this Apostolic Blessing freely in the Lord, upon you, Venerable Brother, and upon your entire clergy and people, and upon all those who are present at these celebrations concerning these matters, or who participate in them, and also upon all those who will contribute their help and effort in this regard. Given at Rome, at Saint Peter's, on the twenty-first day of the month of November, in the feast of the Presentation of the Blessed Virgin Mary, in the seventh year of Our Pontificate. PIUS PP. XII. ADDRESSES. On the twenty-seventh day of the month of November, in the year 1945, the Supreme Pontiff, with most humane words with which the Orator led, the Most Reverend Aloysius Castiñeiras, who was appointed Extraordinary and Plenipotentiary Ambassador of the Republic of Argentina, responded to the Ambassador in these words: "Sir Ambassador: This solemn act, with which Your Excellency begins his mission as Extraordinary and Plenipotentiary Ambassador of the Republic of Argentina, once again gives to the representation of that noble country, so close to "Our heart, a leader whose experience, qualities, and elevated sentiments open the door to the best hopes. His warm expressions regarding the close and sacred bonds that unite the Argentine people with this See of Peter, Conc. Trid., 1. c, p. 1103.

[*Latin ed. p. 315*]

The Acts of Pope Pius XII, paragraph 3, state that his affectionate memory of those unforgettable Eucharistic days, in which the fervor and faith of the Argentinians were manifested in the impressive tribute paid to the King of love and peace, are for Us a blessed guarantee that the constant and cordial relations between the Church and the State will have in Your Excellency a sagacious and worthy advocate. We reciprocate with gratitude the sentiments that Your Excellency has wished to express in the name of the Most Reverend President of the Republic, and We are pleased to assure you, Your Excellency, from the very beginning, that in the fulfillment of your high office, you will never lack Our benevolent and effective support.

The mission entrusted to you takes place during a period of transition,

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threatened by numerous dangers and burdened by the weight of countless new problems, a period agitated by the strong repercussions of the horrible war and by the formidable obstacles that obstruct the path towards a lasting and just peace, before God and before men. Overcoming such impediments will be an indispensable prerequisite for achieving a peace of true progress and of sound freedom. The pages of the future treaty of this difficult peace will scarcely be able to materialize into a living and stable reality without the prior formation of an atmosphere of mutual loyalty and, consequently, of mutual trust. Thanks be to God, the most prudent among the Heads of State and the members of the nations, both those that were belligerents and those that remained aloof from the conflict, seem to have truly realized that discord among peoples and the cruel idea of reprisal serve no one and, with time, prove harmful to all. For what the world needs above all – the poor world, torn apart by the terrible years of war, in which it was led by passion rather than by reason – is a conscious rejection of all impulses that incite to vengeance and destruction, and a firm return to sincere fraternity, which ennobles sentiments and institutions. Only the moral force of an idea or of a faith, whose elevation and whose educational power possess sufficient energy to contain within the limits established by God and demanded by human dignity, the lust for power and wealth, will be able to accomplish such a profound transformation of consciences. In this immense undertaking, the Church of Christ has a unique role reserved for her. She knows that where faith in a Father who is in Heaven is fading in souls, or has been extinguished, the foundation has been torn away.

[*Latin ed. p. 316*]

3Î6 Acta Apostolicae Sedis — The official commentary offers a more profound and morally effective impetus for the formation of true fraternal sentiments.

It is known, through painful experience of all times, and especially of the most recent, that the measure of the success of its work, in promoting the highest interests of humanity, is proportionate to the freedom with which it can spread its doctrine. Therefore, it not only hopes that the State – whatever the specific form of its institutions and its internal structure – will not impede this teaching work, which is in itself a service to humanity, but it trusts that it will be supported by it in such a beneficial activity.

We are certain that the great people of Strasbourg have full awareness of the good that is accomplished in all fields by so many Catholic educational institutions. Your Excellency, Mr. Ambassador, has expressed heartfelt praise for the zeal and spirit of sacrifice of the Catholic clergy dedicated to the education of youth, thus recognizing that they have known how to put into practice the sacred duties of their ministry, with abundant fruits for the public and private life of the nation. We can therefore express our firm hope that – whatever the internal political movements may be, the

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rulers of the Republic of Strasbourg will ensure that the religion of their fathers, and its educational mission, are granted the conditions of existence and activity that are due to them.

The war, Mr. Ambassador, which has afflicted so many nations, leaving them largely transformed into deserts, has spared your beautiful country. However, the effects of it, as well as the changes of power or interests that it has brought with it, could be felt in it with a force that it is not even permissible to foresee now; and, above all, it will scarcely escape those contrasts of ideas that stop before no border. Amid the difficulties that arise from these conflicts, and in the gradual resolution of the problems that will arise in all fields of civil and social progress, the faithful of Strasbourg, educated in the school of the Gospel of Jesus Christ, intimately united with their Venerable Bishop and their zealous clergy, and enlisted in the ranks of the Catholic Action, will not be surpassed by any of their fellow citizens in their sincere willingness to make any sacrifice, and in their resolute collaboration for the true good of their Fatherland.

We, deeply aware of the gravity of the present moment and of the tremendous duties that lie before us, believe that Strasbourg, too, will find itself called to the achievement, development, and perfection of [itself].

[*Latin ed. p. 317*]

Acts of Pope Pius XII: For a true peace in the Ibero-American world, we raise our hearts and hands to God, the giver of all peace, and we invoke His light and His grace upon all those, rulers and ruled, whose decisions will largely determine both the near and the distant future. And now, upon seeing Your Excellency for the first time, we seem, in spirit, to be once again in your distant homeland, and we experience the ardent desire to make known, through you, to all those most beloved children, how close we are to them, and the joy we feel in being able to send them, as a sign and pledge of this intimate union, Our Blessing, in which we intend to include, in a most special way, Your Excellency and all your worthy collaborators, hoping that, in the history of relations between the Holy See and the Republic of Strasbourg, this mission, so happily begun today, may one day occupy a page of glory and honor.

The Supreme Pontiff, on the 29th day after the calamities of the war of November, and after being released from captivity in the year 1945, before the returning Hebrew refugees, and expressing his feelings, spoke these words: "Your presence, gentlemen, seems to be an eloquent reflection of the psychological transformations and the new orientations that the world war has, in various aspects, brought about. The abysses of discord, of hatred, and of the madness of persecution, which, through the influence of erroneous and intolerant doctrines, in opposition to the noble and truly Christian spirit, were opened among peoples and nations, have swallowed up countless innocent victims, even among those who had no active part in

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the events of the war. This Apostolic See, faithful to the eternal principles that radiate from the law written by God in the heart of every man, which shone forth in the divine revelation of Sinai, and which have found their perfection in the Sermon on the Mount, has never, and at no time, however critical, left any doubt that its maxims and its external action do not admit, nor can admit, any of these conceptions, which in the history of civilization will be numbered among the most deplorable and dishonorable deviations of human thought and feeling. Your coming to us is meant to be an intimate testimony..."

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis: Expressions of gratitude, official and heartfelt, from men and women, who, in times of great distress, and often even threatened by imminent danger to their lives, have experienced how the Catholic Church and its true followers, in the exercise of charity, are able to rise above all the narrow and arbitrary limits created by human egoism and racial passions. Without doubt, in a world which is only slowly and with numerous obstacles, striving to confront and resolve the many problems which are the painful legacy of war, the Church, aware of its religious mission, can only maintain a wise reserve with regard to individual matters, as they are of a purely political and territorial nature. However, this does not prevent it from, by proclaiming the great principles of true humanity and fraternity, laying the foundations and secure prerequisites for the resolution of these very issues according to justice and equity. In your own persons, you have experienced the harms and stings of hatred; but amidst your distresses, you have nevertheless felt the benefits and the delicate touch of love; that love which draws its sustenance not from earthly motives, but from a profound faith in the Heavenly Father, whose sun shines upon all, of every tongue and tribe, and whose grace is open to those who seek the Lord in spirit and truth. Therefore, upon you, who have so openly expressed your gratitude to us, we invoke the light and protection of the Most High, for He is the Father of mercies and the God of all consolation, the supreme source of salvation and comfort, not less for individual men, than for peoples and nations.

RADIOPHONIC MESSAGES:

Given on the twenty-eighth day of the month of October in the year 1945, to the faithful of ARGENTINAE, who, as the century draws to a close, are united in the city of BONAERENSI in the Apostolate of Prayer, and who offer the entire Republic to the Sacred Heart of Jesus.

Beloved children of the Republic of Argentina, who, gathered in the splendid Buenos Aires, commemorate the centenary of the Apostolate of Prayer with the consecration of your homeland to the Sacred Heart of Jesus:

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"Many times, through the kind providence of the Divine Providence..."

[*Latin ed. p. 319*]

In the *Acta Pii Papae XII*, We have directed Our words, sometimes directly, on an unforgettable occasion, and at other times from afar, through the wandering waves; you will understand, therefore, that Our joy increases greatly as We do so now, when to the impressive demonstrations of your faith and your love for the Most Holy Sacrament of the Altar, you add the magnificent act of today, a great and holy day, "Sanctified be the Name of the Lord our God." More than once, We have also had the opportunity to commemorate the centenary of this beloved and valiant army of the glory of God, which is the Apostolate of Prayer; but never, as in your case, have We seen the memory crystallized before Our eyes into a more generous and greater fruit. The Republic of Strasbourg, the great American nation, the land of solemn Eucharistic triumphs, is now and forever consecrated to the Divine Heart! And note, moreover, what a providential coincidence, precisely on the feast of Christ the King; when concluding those incomparable demonstrations of Eucharistic piety in the park of Palermo, which God willed that We enjoy with you, Our last words were precisely to sing of the Kingship of Christ: "He will accept – We concluded – our supplications, our cries, and He will reign in all souls... and His kingdom shall have no end." And today, what you are doing is nothing more than definitively enacting your determination to make Jesus Christ, His law, and His love reign among your people. For a nation consecrated to the Divine Heart is nothing more, nor less, than a people eager for the love of Jesus Christ to reign within it, and resolved to put this desire into practice! The chasm, which divides the world into two parts, grows wider and deeper each day. The fervor – in some, of love, and in others, of hatred – constantly increasing, pulverizes and melts with ever greater force the lukewarmness of the intermediate zones. On one side, those who deny God, who advocate strife among men, who are never satisfied with greatness and dominion, who seek to ignite the fire of hatred and destruction everywhere; on the other side, those who obey the holy divine law, who yearn to live in charity, who find room in their hearts for all the peoples of the earth, who long to bring the Gospel of Love everywhere. There, those who always seek more, because they expect nothing but earthly things; here, those who are quickly content, because they seek things of this world only as a ladder to heaven. 1 & 2 Esd. 8, 9.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis — Commentarium Officiale. Vosotros, dignos hijos de la República de Strasbourg, habéis escrito toda vuestra historia bajo el signo de Jesucristo; pero hoy, en esta hora solemne, siguiendo principalmente el ejemplo de tantas naciones, hermanas vuestras de lengua y de

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sangre, y de la misma gran madre de la Hispanidad, habéis decidido saltar a la vanguardia, al puesto de los que no se contentan con menos que con ofrecerlo todo. "Cuida de mi honra y de mis cosas," dijo un día Nuestro Señor a uno de sus confidentes, expresando el ideal de la consagración, "que mi Corazón cuide de ti y de las tuyas." Hasta ayer, pues, podría decirse que erais vuestros; desde hoy sois de manera especial de Jesucristo, "vos autem 2 Christi." Hasta ayer disponíais de vuestra actividad y de vuestra libertad, de vuestras potencias y de vuestros bienes exteriores, de vuestro cuerpo y de vuestra alma; desde hoy todo eso lo habéis ofrecido al Divino Corazón, que "quiere establecer su reino de amor en todos los corazones, destruir y arruinar el de Satanás." Pero en cambio, desde ahora — ¡cosa en realidad maravillosa! — vuestras empresas, lo mismo que vuestros intereses, vuestras intenciones, lo mismo que vuestros propósitos, Él los toma como suyos, y vosotros, saboreando por anticipado dones que son del cielo, si os abandonáis totalmente a Él y a su suavísimo imperio, podréis gozar de aquel "paraíso de paz, que para todo lo demás deja indiferente, porque todo en su comparación parece cosa despreciable." El paso, ¡oh católicos de Strasbourg!, es el gran paso que está dado. Ahí estáis presentes, afortunados testigos y actores del histórico acontecimiento; ahí está a vuestra cabeza vuestro venerable Episcopado, para hacer comprender que la consagración es un acto oficial de la Iglesia; ahí acaba de resonar la voz autorizada de vuestro dignísimo Cardenal Primado, intérprete otra vez del más profundo sentimiento del alma nacional de Strasbourg. Hace apenas quince días que ofrecisteis ante el altar del Corazón Divino a vuestros niños, capullos que mañana serán flores; el domingo pasado consagrasteis ante el mismo trono a vuestras familias, sólido cimiento de todo el edificio social; y hoy, toda la nación puesta de rodillas, en esta hora tenebrosa de la historia del mundo, — cuando querríamos alegrarnos por la tormenta que acaba de pasar, pero no podemos acabar de hacerlo hasta ver despuntar generosa, franca y sincera la bonanza —, hoy vosotros consagráis al Corazón Sacratísimo de Jesús vuestra patria, tan rica de realidades como de promesas, para honrar a quien es digno de todo honor, para impetrar el don precioso y difícil de la paz, y para conseguir la unión fraternal de todos los pueblos. El gran paso está dado; queda solamente ser fieles al pacto establecido; que si vosotros,

* 1 Cor. 3, 23.

[*Latin ed. p. 321*]

In the integrity of the Christian life, in the exercise of mutual charity, and in submission and love to the Holy Mother Church, you sincerely live out your consecration. He who is not overcome in generosity by anyone will make you worthy and great before God and before men. A soul, a nation consecrated to the Heart of Jesus, must be like a perfect holocaust placed upon an altar. Let our hands, anointed as those of a High Priest, present this sacrifice, and then extend themselves in fervent prayer. Receive,

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O most sweet Heart, this offering which we offer to you today, and may the fragrance of its sacrifice turn your eyes favorably upon all and each of the children of this people; may the flames that spring forth from your wound penetrate all their hearts, inflaming and consuming them so that, from this day forward and forevermore, they may find their delight only in you, may they spend their entire lives in your service, and one day, among the splendors of your glory, may they receive the reward that you reserve for your chosen ones! As a pledge of such graces, we bestow upon you today, with more affection than ever, our Apostolic Blessing, upon all of you, our brothers in the episcopacy, who have under your care so many souls and so many divine interests; upon your Apostolate of Prayer, which with such admirable zeal has known how to organize such brilliant ceremonies; and upon the entire beloved Argentine clergy and people, always dear to our heart as a pastor and as a father.

NOVEMBER 18, 1945. GIVEN TO THE FAITHFUL OF HISPANIA, CELEBRATING THE SACRED SOLEMNITY COMMEMORATING THE COMPLETION OF A CENTURY SINCE THE FOUNDATION OF THE APOSTOLATE OF PRAYER IN MATRITENSI.

With the fullest outpouring of our paternal heart, most beloved children of Spain, we have acceded to your desire that our words might close these solemnities, which you are celebrating to commemorate the first centenary of the Apostolate of Prayer, a select assembly of those who pray, who wish to make their lives a lamp lit in the zeal for the greatest glory of God; for, as its founder wrote, zeal is "the beginning, the soul, and the life" of this Apostolate.

And if this is so, who can be surprised that today your Apostolate presents itself as a strong, robust, and flourishing trunk, laden not...

(Reference to a source: L'Apostolat de la prière, Paris 1846 p. 104; 3t - ACTA, vol. XII, n. 12. - 2342-0*5.)

[*Latin ed. p. 322*]

Acta Apostolicae Sedis — Does it bear fruit, not only branches and flowers? Why should one be surprised that it is canonically erected in almost all of your dioceses, and that more than two million fervent hearts gather under its banner? For this zeal, which is a burning desire fueled by love, is an apostolic impulse, and is fervent prayer united with the continuous prayer of the Most Sacred Heart of Jesus, and it had to necessarily take root – allow us to speak in this way – in the generous heart of the rich Spanish soil, always ready for all that is good and all that is great. And because zeal was the defense of the integrity of your faith in the early centuries, and zeal was the multi-secular Crusade during the Arab domination, and zeal was finally the giant epic with which Spain broke the old limits of the known world, discovered a new continent, and evangelized it for Christ; therefore, when the spark providentially ignited in 1844 at the feet of the

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Virgin of France, on the other side of the Pyrenees, the slightest breath of wind was enough to make it leap across the mountain range and take hold firmly in such magnificently prepared ground. And in a short time, what a blaze! The names, providentially gathered in fraternal union, of Bernard Francis of Hoyos, Augustine of Carda, John of Loyola, and Peter of Calatayud, say more than a volume of history, because they show the generosity with which the Spanish soul responded to that new effort of divine mercy, to that "loving redemption," which the inexhaustible charity of a God offered to the sad humanity of the 18th century. With them, a fire that was previously latent erupted, and at the breath of divine grace, a flame rose, of whose last radiance this magnificent square of the Armería is a witness, where it seems to us that we hear you cry out with fervor: "It will reign, yes, it will reign in Spain, and with more veneration than in other parts; it will reign in this Spain of its predilections, here gathered to give thanks, to repeat its promises, and to renew its consecration." Give thanks. In some dark hours of history, God raises His omnipotent hand and allows the biblical ride of the four horses to pass, which, with their angry hooves, trample everything; the pruning and scourge of God, which thus cuts away what is superfluous and punishes those who have prevaricated. But at the gates of the Iberian land, where the remnants of a no less terrible fire still smoldered, the onslaught did not proceed; and this was a great sign of divine mercy. Therefore, your Assembly today must above all be an Assembly of gratitude: "Thank you, Lord,"

[*Latin ed. p. 323*]

"In occasione di una solenne celebrazione, fu detto un giorno al Papa Pio XII: "Grazie per averci misericordiosamente risparmiato dalla comune calamità della guerra, che ha fatto sanguinare così tante nazioni!" 4 Ma la vera gratitudine si manifesta nella grandezza degli intenti che la accompagnano. La vostra patria è stata salvata dall'ultima catastrofe mondiale, ma per questo non avrà meno bisogno di vivere la vita dell'apostolato, cioè una vita di amore, di reciproca carità, di preghiera comune che unisce gli spiriti, di devozione a quel Cuore che è tutta mansuetudine e misericordia, di zelo apostolico che vuole guadagnare tutti a Cristo, ma specialmente i fratelli smarriti. Perché dove persistono l'odio e il risentimento, non c'è posto per quel Cuore, che ardentemente desidera l'amore e, se necessario, la riconciliazione tra i fratelli. Sia, dunque, anche la vostra riunione un'assemblea di carità, mentre ripetete ancora: "Venga il tuo regno, regno di giustizia e di amore!" 5 Inoltre, la Spagna si presenta oggi al Cuore Divino, evocando quella luminosa mattina del 30 maggio 1919, quando tutta la nazione, per bocca del suo Sovrano, fu consacrata al Cuore di quel Signore che era esposto sull'altare di un magnifico monumento nel centro stesso della penisola. Oggi, in quel luogo sacro, rimane solo un mucchio di rovine. Ma rimane sempre anche lì qualcosa che non può essere distrutto

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da nessun esplosivo, ed è la forza dello spirito; la forza che ha salvato la vostra fede quando per voi è suonato l'ora dolorosa; la forza che oggi – e lo riconosciamo con grande piacere – si manifesta nella potente vitalità cattolica della vostra patria, opera dell'amore che il Sacro Cuore di Gesù riserva per essa e del contributo di tanti buoni spagnoli; la stessa forza che ora vi ha riuniti in questa assemblea e vi fa esclamare ancora una volta, con tutta la sincerità della vostra nobile e generosa anima: "Regnate nei cuori degli uomini, nel seno delle famiglie, nell'intelligenza dei sapienti, nelle aule della scienza e delle lettere e nelle nostre leggi e istituzioni patriali." 6 Queste parole vollero essere un giorno come un piano di vita, quando l'Europa iniziava una nuova fase della sua storia, che iniziava dopo l'ultimo colpo di cannone della prima conflagrazione mondiale. Oggi dovrebbero essere la rinnovazione della vostra gratitudine, dei vostri propositi e della vostra consacrazione in un momento ancora più grave, alla fine di un conflitto più ampio, più terribile, più pieno di conseguenze, più intenso."

4 Atto di consacrazione della Spagna al Sacratissimo Cuore di Gesù.

4 Ibid.

8 Ibid.

[*Latin ed. p. 324*]

The Acts of the Apostolic See, in its official commentary, does not wish to remain distant, nor to delve more deeply into the convulsions that have arisen in the intimate life of the peoples. Spain, under the powerful protection of the Virgin of Pilar and the glorious Apostle James; Spain, trusting in the love of that adorable Heart, which triumphs on its soil in a hundred monuments and in a thousand altars; Spain, solidly supported by its firm Catholic tradition, by the intercession of its great saints, and by the teaching of its illustrious theologians and doctors; Spain, assisted by the clear intelligence, the indomitable will, and the firm heart of its best sons, will also find its path today, and will follow it straight to the goal that Divine Providence has established for it, always remembering the warning of the Lord: "Wherefore thus saith the Lord the God of Israel: I said indeed that thy house, and the house of thy father, should minister in my sight, for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised." *1Sam 2:30* This is our paternal desire, and this is what we ask for you, beloved children, while, as a sign of affection and a pledge of the greatest graces, we bless the Head of State, the authorities and the faithful, the Episcopate, the clergy, and all of Catholic Spain, which is always the object of special love for the heart of the Vicar of Christ.

[*Latin ed. p. 325*]

The Sacred Congregation Consistorial, ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION. PROVISIONS

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CONCERNING CHURCHES. His Most Holy Lord, Our Pope Pius, by divine Providence, has, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches with new pastors, namely: on October 2, 1935: He appointed the Most Reverend Joseph Mindszenty as Archbishop of the Metropolitan Church of Strigonium, who previously was Bishop of Veszprém. On November 12: He appointed the Reverend Leon Joseph Suenens as titular Bishop of the Church of Isinda, assistant rector of the University of Louvain, whom he appointed as Auxiliary to His Eminence Cardinal Joseph Ernest van Roëy, Archbishop of Mechlin. On November 11: He appointed the Reverend Lawrence Shehan as titular Bishop of the Church of Lydda, pastor of the church of Saint Patrick in Washington, whom he appointed as Auxiliary to His Excellency Archbishop Michael Joseph Curley, Archbishop of Baltimore and Washington. On November 21: He appointed the Reverend Ildephonsus Rea as Abbot of the "nullius" archabbey of Monte Cassino, to which the priory of Athens is attached, who previously was Abbot Ordinary of the "nullius" abbey of the Holy Trinity of Cava de' Tirreni. On November 24: He appointed His Excellency Bishop Joseph Cuenco as titular Bishop of the Cathedral Church of Jaca, who previously was titular Bishop of Heine. On November 25: He appointed the Reverend Raymond J. Castellano as titular Bishop of the Church of Flavias, from the Archdiocese of Cordoba, whom he appointed as Auxiliary to His Excellency Archbishop Firmín Lafitte, Archbishop of Cordoba in Argentina. On November: He appointed the Reverend Fernando Quiroga Palacios as titular Bishop of the Cathedral Church of Mondoñedo, canon of the metropolitan chapter of Valladolid. On November: He appointed the Reverend Joseph Maria Monreal as titular Bishop of the Cathedral Church of Madrid, promoter of justice in the diocesan tribunal.

[*Latin ed. p. 326*]

Acts of the Apostolic See - Official Commentary.

To the Cathedral Church of Celsona, the Reverend Vincent Enrique Tarancón, parish priest of Vinaroz in the Diocese of Derthusa.

To the Titular Church of Messene, the Reverend Maximum Yurramendi Aleam, whom the Apostolic Administrator appointed for the Diocese of Ciudad Rodrigo, on December 15th.

To the Cathedral Church of Limerick, the Reverend Patricius O'Neill, parish priest of the town of Bruff, in the same Diocese of Limerick.

To the Cathedral Church of Argyll and The Isles, the Reverend Kennet Crant, from the Diocese of Glasgow.

To the Cathedral Church of Garanhuns, the Most Reverend Father Iuvencius Britto, formerly Bishop of Caetité, on December 16th.

To the Metropolitan Church of Lima, the Most Reverend Father Ioannes

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Gualbertus Guevara, formerly Archbishop of Trujillo, on December 22nd.

To the Cathedral Church of Gaspé, the Most Reverend Father Alienum Le Blanc, formerly Bishop of Hearst, on December 22nd.

To the Titular Episcopal Church of Dioclea, the Reverend Benedictus Falcucci, General Vicar of the Archdiocese of Chieti, whom the Most Reverend Joseph Ventura, Archbishop of the same Archdiocese of Chieti, appointed as Auxiliary Bishop.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

PROVISIONS REGARDING CHURCHES.

By the following decrees of the Sacred Council, given for the propagation of the Christian Name, Our Most Holy Lord, Pope Pius, by the grace of God, XI, has deigned to provide for the following churches, namely: on March 20, 1913.

To the Titular Episcopal Church of Auzia, the Reverend Franciscus Hong Takeoka, already Apostolic Administrator of the Vicariate of Heijo, whom he appointed Apostolic Vicar of the same Vicariate, on May 11th.

To the Titular Episcopal Church of Barcusena, the Reverend Ioannes Aloysius Cheng, of the secular clergy, whom he appointed Apostolic Vicar of Chantaburi, on January 18, 1915.

To the Titular Archiepiscopal Church of Claudiopolitan Honorade, the Most Reverend Father Alanus Guynot de Boismenu, Apostolic Vicar of Papuasia, formerly titular Bishop of Gabala.

[*Latin ed. p. 327*]

The Sacred Congregation of the Propagation of the Faith, on May 18th. — To the titular Bishop of the Church of Apollonia, His Excellency Father Ludovicus Génoud, already Bishop of Guadalupe. On June 15th. — To the titular Bishop of the Church of Naissitana, Reverend Father Henricus Routhier, a member of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, whom He appointed as Coadjutor with the right of succession to His Excellency Father Ubaldus Langlois, Apostolic Vicar of Grouard. On June 22nd. — To the titular Bishop of the Church of Vada, Reverend Father Antonius Jordan, a priest of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, whom He appointed as Apostolic Vicar of Prince Rupert. On July 11th. — To the titular Bishop of the Church of Daphnusia, Reverend Father Thaddaeus (in religion, Anselmus) Le-Huu-Tu, of the Order of the Cistercians Reform, whom He appointed as Apostolic Vicar of Path-Diem. On August 25th. — To the titular Bishop of the Church of Jdppitana, Reverend Father

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Gulielmus (in religion, Apollinaris) Baumgartner, O.F.M. Capuchin, whom He appointed as Apostolic Vicar of Guam. On September 14th. — To the titular Archbishop of the Church of Adulita, Reverend Father Martinus Lucas, of the Society of the Divine Word, whom He appointed as Apostolic Delegate to Southern Africa. On November 8th. — To the titular Bishop of the Church of Curubita, Reverend Father Iosephus Strebler, a member of the Society for Missions to the Africans, whom He appointed as Apostolic Vicar of Lomé.

II. NOMINATIONS:

The Sacred Congregation of the Propagation of the Faith, having given the decrees, as indicated below, renounced the following:

On June 25, 19^5. — Reverend Father Aloysius Eduardus Garcia, of the Seminary of Yarumal for Missions, Apostolic Prefect of Labateca.

On September 28th. — Reverend Father Bernardinus a Sieweller (in the world, Henricus Hoffmann), of the Order of the Friars Minor Capuchin, Apostolic Prefect of Praetribution.

On November 28th. — Reverend Father Raymundus Henricus Martin, a member of the Congregation of the Holy Spirit, Apostolic Prefect of the Islands of Saint Pierre and Miquelon.

[*Latin ed. p. 328*]

.388 Acta Apostolicae Sedis "Official Commentary SACRED CONGREGATION FOR RITES. REGARDING the Canonization of the Blessed Louis M. Grignon of Montfort, Confessor, Founder of the Society of Priests of the Sacred Heart of Jesus and of the Daughters of Wisdom; CONCERNING the year in which, with the approval of two miracles, the Blessed shall be proposed for Canonization by the Apostolic See. His veneration, after the granted dispensation, may be extended to all; for it is proclaimed by theologians that, guided by sacred science, he has merited, by his singular virtues, greater privileges than any angel, to the honor of all the Church. The Fathers, Doctors, and theologians illustrate the gifts of God which are in him. Those who are worthy of such dignity, when they are reported, the Blessed Louis leads the faithful (through his pious and virtuous sermons) to love the true God. The Blessed Louis, in the Diocese of Saint-Malo, having been increased in the seminaries of Paris and Rennes, and not yet having received permission to leave, was, by the authority of the Pontiff, removed from all Jansenian errors. His writings, commonly called "Montfort," which are read with heavenly wisdom, came to him in the year 1700. In those years, he, a philosopher and theologian, returning from Gallia, was preparing a cruel plot against God. Born in 1673, he entered the College of Montfort, within the boundaries of Fismes, in a most miserable condition. Through his missionary zeal, he sought to enlighten those regions afflicted

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by heresy, and to kindle in them devotion to the Mother of God, so that they might be saved. For almost eleven years, he continued this work. Furthermore, because he is considered a magnificent guide, leading souls to perfection with such ease, and because all that is in him is directed to the glory of God, he is counted among those who reign with the highest honor, and whose intercession is implored by the Pontiff. Truly, he dedicated his life to extinguishing the light of Jansenism, turning men away from it.

[*Latin ed. p. 329*]

V. Since the Congregation of Rites, No. 329, Blessed Louis, in order to eradicate this most pernicious error from the minds of the faithful, extolled the intercession of the most Blessed Virgin Mary. Mary, he taught, is a mediator between God and men, not only because she gave us Jesus, through whom God has given us all things, but also because, for our salvation and sanctification, all our good works, indeed even our very souls, become more pleasing to God, and infallibly obtain His mercy, unless we reject her, through her most powerful patronage and diligent intercession, as it were, transformed. The most blessed Virgin greatly favored the labors of His Apostolic Servant, and countless souls, having rejected the Jansenian heresy, were reconciled to God through his help. In order that these so precious seeds of the Lord, entrusted to the field, might bear fruit forever, he established new religious families. After a laborious life, weakened by his efforts, he breathed his purest soul in the kiss of the Lord on April 28th of the year 1716, in the place called Saint-Laurent-sur-Sèvre, in the diocese then called Rupellensi, now Lucionensi. Such fame for his sanctity arose that, as soon as it was permitted, canonical inquiries were carried out, first by ordinary authority, and then by Apostolic authority. After these, Pope Gregory XVI, in the year 1838, entrusted the cause of beatification to this Sacred Congregation; Pius IX, in the year 1839, declared that the Servant of God had exercised heroic virtues; Leo XIII, after approved miracles, granted him the glory of beatification on January 22nd, in the year 1888. Pius X, in the year 1928, granted permission to resume the cause of canonization. Two miracles, after his beatification, were said to have been worked through his intercession, and were reported to the Most Holy Pope Pius XI, who, on January 11th of the year 1942, by decree of this Sacred Congregation, ordered that all that was required by the sacred canons, in order to proceed to the solemn canonization, should be authentically established. It was necessary to discuss before the Supreme Pontiff, in the General Congregation of Sacred Rites, the question: Whether, with the approval of two miracles, it was possible to proceed to the solemn veneration and canonization of the aforementioned Blessed, granted by the Apostolic See. This doubt was proposed to the Most Reverend Cardinal Raphael Carlo Rossi, Promoter of the Cause, on January 27th of the same year, in the General Congregation, before the Most Holy Pope Pius XII, to

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whom the Most Reverend Cardinals, Official Prelates, and Consultor Fathers unanimously gave an affirmative response. The Most Blessed Father postponed giving his judgment on this matter until the second day after the solemn commemoration of the Descent of the Holy Spirit.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - The Official Commentary, after considering the fervent prayers offered to the Divine Spirit, in order that He might grant His light for the decision to be made. Therefore, the Reverend Fathers Raphael Charles Rossi, Promoter of the Cause, and the undersigned, Secretary of the Sacred Congregation of Rites, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, were summoned, and after the Holy Sacrifice of the Mass was devoutly celebrated, it was decreed: That the proceedings may proceed to the solemn initiation. Furthermore, it was ordered that this decree be promulgated and recorded among the acts of the Sacred Congregation of Rites. Given in Rome, on the 21st of May, 1945. C. Card. SALOTTI, Prefect. A. Carinci, Secretary. II. OF THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, HYACINTHUS M. CORMIER, PRIEST, OF THE ORDER OF THE PREACHERS. CONCERNING THE QUESTION: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. The Servant of God, Hyacinthus M. Cormier, wrote in a fervent prayer: "I give you thanks, Jesus, that through adoption you have made me a son of God, and your brother through grace. Grant that I may love you with fraternal love... that I may follow your examples... Beware that I may not lose the rights of divine adoption, that I may never withdraw from fulfilling your will, which is the will of the Father, nor from your Spirit, which is His. Grant me this grace, Jesus, through the intercession of our common Mother, Mary." (Elevations, XVII, on the perfections of Jesus Christ, Paris, Poussielgue, 1904, p. 104). There is no doubt that the Blessed Virgin obtained these graces for him, if, as we shall briefly see shortly, we consider the entirety of his life, from his birth until his death. On the Feast of the Immaculate Conception, in the year 1832, in Orleans, a most celebrated city of France, the Servant of God was born of Francis Bernard Cormier and Margaret Felicita Bracquemond, and was baptized the following day.

[*Latin ed. p. 331*]

The Sacred Congregation of Rites, numbering 331, bestowed upon him the names: Ludovico, Stanislaus, Henry, and Mary. Having been raised by a father of good standing, he received a most abundant Christian upbringing under the discipline of his most pious mother. Endowed with a keen intellect, he was instructed in the rudiments of literature by the Brothers of Lasalle, and he demonstrated remarkable examples of piety, diligence, and

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progress, serving as an exemplar. He also showed a particular inclination towards the art of music. In the month of May of the year 1845, he was first received into the sacraments and strengthened by the sacred Sacrament of Confirmation. He entered the Episcopal Seminary of "La Chapelle," and later, in the year 1851, the larger seminary, where he completed the curriculum of humanities, philosophy, and theology with distinction. Having been initiated into the sacred mysteries, on the 17th of May of the year 1856, he was raised to the priesthood. Feeling himself called by God to a life of perfection, in the same year, on the feast of the holy Apostles Peter and Paul, he joined the renowned Order of Preachers in the town of "Flavigny," and, having received the name Hyacinth, he began his novitiate with great joy. However, he was afflicted with serious consumption, which threatened to prevent him from taking the religious vows. Nevertheless, the General Superior, Father Vincent Jandel, having observed the virtues of Brother Cormier, brought him to Rome to the community of St. Sabina, where he appointed him as a master of novices. After taking his vows, more important and weighty duties were entrusted to him. He served as Provincial Superior three times; he was a member of the General Council under the Master General, Andrea Frühwirth; then, he served as the Cardinal Protector of the Holy Roman Empire; and finally, in the year 1904, he served as Master General for twelve years, diligently, prudently, and to the greatest benefit of his Order, despite numerous external and, at times, even internal difficulties. He deserves the highest praise for the founding of the Angelic Athenaeum in the City, where learned members of his Order from all over the world were gathered, which rightly earned him a reputation throughout the world, and which he still preserves with glory. As we have said, he followed the example of Jesus in his vows, and he strove with all his might to express the life of Christ in his conduct. And indeed, Christ constantly devoted himself to prayer; likewise, Father Cormier always did so. Christ evangelized the people; Father Cormier never abstained from preaching the word of God, and he worked diligently to bring souls, especially religious, to perfection, also through numerous written works. Christ instructed his Apostles and disciples in the ministry; the Servant of God tirelessly strove to uphold the laws of his Order and the mandates of the Holy See, gently, but also firmly, inspiring the minds of those subject to him by example and by word. He never, it seems, lost his rights of divine adoption, nor did he retreat from fulfilling the will of God, nor from his Spirit, as the years testify. Therefore, his prayer was heard, and the Blessed Virgin –

[*Latin ed. p. 332*]

The Acts of the Apostolic See – Official Commentary: The maternal intercession preserved him from evil and led him to perfection until death. After completing the general course of studies, in the year 1916 he entered

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the seminary of St. Clement in this city, where, on December 17th of the same year, strengthened by the sacraments of the Church, after singing the antiphon "Salve Regina," according to the most pious tradition of the Order of Preachers, at the very hour when the seven-hundredth anniversary of the founding of the Order was being celebrated in the Basilica of St. Mary above Minerva, he surrendered his most excellent soul to God in a peaceful manner. Therefore, it is not surprising that, between the years 1935 and 1938, with ordinary authority, based on the writings, the reputation for holiness, and the liturgical cult never denied, processes were instituted in Rome, and through petitions, in the archdioceses of Pompeii, Cambrai, Bayonne, Carcassonne, Auch, Marseille, and Aurelian. In the meantime, seven Cardinals of the Holy Roman Church, many archbishops, bishops, abbots, and superiors general of orders or congregations, urgently requested the Roman Pontiff to authorize the introduction of the cause of this Servant of God. On July 16th, in the year 1941, this Holy Congregation issued a decree in which, after examining the writings, it declared that nothing stood in the way of proceeding further. Therefore, with all due legal formalities observed, and at the urgent request of the Reverend Father Benedict Lenzetti, O.P., the General Postulator, in the ordinary meeting of the Sacred Congregation, held in the Vatican on the 12th of this month, the Eminent and Reverend Cardinal Raphael Charles Rossi, the Promoter of the Cause, or Relator, raised the question for discussion: Whether a commission for the introduction of the cause should be signed, in this case and for the purpose in question, and he reported on it. After hearing this report, and also considering the votes of the official prelates and the Reverend Father Doctor Salvatore Natucci, the General Promoter of the Faith, it was decided to write: "The commission should be signed, if it pleases the Most Holy [Father]." After the Eminent Cardinal signed the report, which was presented to His Holiness, and after His Holiness approved the decision of the Eminent Fathers, she deigned to sign the commission for the introduction of the cause of the Servant of God Hyacinth M. Cormier with her own hand! Given in Rome, on June 22nd, in the year of Our Lord 1945. [Signatures: Cardinal Salotti, Prefect; A. Carinci, Secretary.]

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"Diarium Romanae Curiae" 333. DIARY OF THE ROMAN CURIA. Tuesday, November 27, 1945, the Holy Father received in a solemn Audience His Excellency, Mr. Luis Castiñeiras, Extraordinary and Plenipotentiary Ambassador of the Republic of Strasbourg, for the presentation of his Credentials. SACRED CONGREGATION OF RITES... Tuesday, December 1, 1945, in the Vatican Apostolic Palace, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals discussed: 1) The introduction of the cause for beatification of the Servant of God, Agostina Pietrantoni, a professed religious of the

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Institute of the Sisters of Charity. 2) On the validity of the processes of the Servants of God: a) Placido Riccardi, a professed priest of the Order of St. Benedict. b) Charles of St. Andrew, a professed priest of the Congregation of the Passionists. c) Mary Eugenia of Jesus, foundress of the Institute of the Sisters of the Assumption. 3) Regarding the non-cult of the Servants of God: a) Peter Benvenuto Noailles, a priest, foundress of the Institute of the Sisters of the Holy Family. b) Augustus Etchécopar, a priest of the Congregation of the Priests of the Sacred Heart of Jesus of Livias. c) John of the Holy Spirit, of the Congregation of the Passionists. d) Petra of St. Joseph Perez Florido, foundress of the Congregation of the Mothers of the Shipwrecked. e) Teresa Valse Pantellini, a professed nun of the Institute of the Daughters of Mary Help of Christians. Tuesday, December 18, 1945, in the Vatican Apostolic Palace, the Preparatory Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Mary of the Passion of Our Lord Jesus Christ, of the Institute of the Crucified Adorers of the Most Holy Eucharist.

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SECRETARY OF STATE

By means of documents from the Secretary of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

November 21, 1945.

The Eminent and Reverend Lords Cardinals Alessandro Verde and Luigi Lavitrano, Members of the Supreme Tribunal of the Apostolic Signature.

The Reverend Monsignor Carlo Grano, Head of Protocol of the Secretary of State.

By Apostolic Briefs, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

September 15, 1945.

The Eminent and Reverend Lord Cardinal Pietro Fumasoni Biondi, Protector of the Institute of the Most Precious Blood (Saint Louis).

The Eminent and Reverend Lord Cardinal Pietro Fumasoni Biondi, Protector of the Institute of the Sisters of Charity of Sydney.

November 28, 1945.

The Eminent and Reverend Lord Cardinal Eugenio Tisserant, Protector of the Sisters of Saint Thomas of Villanova.

December 9, 1945.

The Eminent and Reverend Lord Cardinal Luigi Lavitrano, Protector of

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the Institute of the Sisters Servants of Reparation (Atri), Assistant to the Holy See.

November 4, 1944.

His Excellency, Reverend Monsignor Giovanni Marco Gannon, Bishop of Erie.

Apostolic Protonotaries ad instar participantium:

September 21, 1943.

Monsignor Giulio Del Palacio, of the archdiocese of Durango.

November 3, 1944.

Monsignor Lester V. Lyons, of the diocese of Des Moines.

May 20, 1945.

Monsignor Edoardo P. Hoar, of the diocese of Brooklyn.

September 4, 1945.

Monsignor Francesco Pili, of the diocese of Chieti.

September 7, 1945.

Monsignor Giuseppe Lanzavecchia, of the diocese of Acqui.

September 19, 1945.

Monsignor Francesco Medici, of the diocese of Cagli and Pergola.

Domestic Prelates of His Holiness:

January 1, 1943.

Monsignor Giuseppe Alunni, of the diocese of Resistencia.

May 18, 1944.

Monsignor Emilio Nünlist, of the diocese of Basle and Lugano.

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Diarium Romanae Curiae > 33è» 2 November 1944. Most Reverend Giovanni Antonio Gabriels, of the diocese of Lanciano. Most Reverend Giovanni F. Basso, of the diocese of Corpus Christi. Most Reverend Geremia F. Costello, of the diocese of Des Moines. Most Reverend Michele F. Schütz, of the same diocese. Most Reverend Guglielmo F. McMahon, of the same diocese. Most Reverend Francesco P. Larkin, of the same diocese. Most Reverend Giacomo P. Danahey, of the same diocese. Most Reverend Tommaso P. Murphy, of the same diocese. Most Reverend Silvestro J. Higgins, of the diocese of Brooklyn. Most Reverend Giovanni J. Boardman, of the same diocese. Most Reverend Giacomo A. Charters, of the same diocese. Most Reverend Raimondo J. Campion, of the same diocese. Most Reverend Pietro W. Fox, of the same diocese. Most Reverend Gustavo E. Baer, of the same diocese. Most Reverend Francesco J. Dillon, of the same diocese. Most Reverend Daniele J. McCarthy, of the same diocese. Most Reverend Giovanni F. Cherry, of the same diocese. Most Reverend Giuseppe R. McLaughlin, of the same diocese. Most Reverend Giuseppe F. Stedman, of the same

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diocese. Most Reverend Guglielmo F. Daley, of the same diocese. Most Reverend Francesco J. Oechsler, of the same diocese. Most Reverend Giuseppe F. Brophy, of the same diocese. Most Reverend Riccardo B. Me Hugh, of the same diocese. Most Reverend Andrea Giuseppe Gmelch, of the diocese of Natchez. 19 January. Most Reverend Guglielmo Leech, of the same diocese. Most Reverend Uberto A. Spengler, of the same diocese. 1945. Most Reverend Alfredo Teobaldi, of the diocese of Coira. 28 May. Most Reverend Ludovico Simeone, of the Archdiocese of Benevento. Most Reverend Giuseppe Crea, of the diocese of St. Mark and Bi. Most Reverend Vincenzo Trotta, of the same diocese. 30. Most Reverend Luigi Fiorentino, of the Archdiocese of Sorrento. 7 June. Most Reverend Antonio Grossi (Rome). 5 July. Most Reverend Tommaso F. Markham, of the Archdiocese of Bosignano. Most Reverend Andrea P. Laudi, of the diocese of Brooklyn. Most Reverend Cesare Rinaldi, of the Archdiocese of Newark. Most Reverend Giovanni Sabo, of the diocese of Fort Wayne. Most Reverend Edoardo H. Vurpillat, of the same diocese. Most Reverend Giovanni A. Dapp, of the same diocese. Most Reverend Leonardo Ambrosini, of the Archdiocese of Bari.

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I. ENCYCLICAL LETTER, page i, 945. April 15. Concerning those who interpret the sentiments of the people. – Addressed to the Venerable Patriarchs, Primates, Archbishops, Bishops, and other Ordinary pastors of places maintaining peace and communion with the Apostolic See: public declarations are made concerning supplications for the reconciliation of peace among the people.

II. 1944, May 11. CONSTITUTIONS.

97. APOSTOLIC. Concerning Bangkok (de Chanthaburi). – From the Apostolic Vicariate of Bangkok, a part is separated, and a new Apostolic Vicariate of Chanthaburi is erected.

October 21.

305. Cincinnatensis (Indianapolitana). – From the metropolitan Archdiocese of Cincinnati, the diocese of Indianapolis is separated, and is raised to the rank and dignity of a metropolitan Church, and from it, and from the diocese of Wayne Castrensis (which itself has been separated from the ecclesiastical province of Cincinnati), and from the recently erected dioceses of Evansvicensi and Lafayettensi in Indiana, a new ecclesiastical province of Indianapolis is constituted.

101. Indianapolitana (Evansvicensi). – A part is separated from the Archdiocese of Indianapolis, and from this, a new diocese of Evansville is erected.

103. Wayne Castrensis (Lafayettensis in Indiana). – A part of the territory of the diocese of Wayne Castrensis is separated, and from this, a new

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diocese is erected, to be called Lafayettensis in Indiana.

106. Cincinnatensis et Columbensis. – A part of the territory is separated from the Archdiocese of Cincinnati, which is added to the diocese of Columbus; from the diocese of Columbus, terri-

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340 Index of documents arranged in chronological order PAGE. torn, part, dismembered, number, and a new diocese, "Steubenville," is established, November 9, 1944, 153. Concerning Chumatien. – The Apostolic Prefecture of Chumatien is elevated to an Apostolic Vicariate. . . . . " " 30 Of cities and the world. – Concerning two bishops who are present at the episcopal consecration, December 16, 201, 131. Piauhi (Parnaiba, Oeiras). – From the territory of the diocese of Piauhi, two parts are separated, from which two new dioceses are established: Parnaiba and Oeiras. Furthermore, it is decreed that the diocese of Piauhi, with a changed name, shall henceforth be called "Teresina." " " " 133 Bathurst (Edmunston). – A part of the territory of the diocese of Bathurst is separated, from which a new diocese, Edmunston, is established, a suffragan of the Metropolitan Church of Moncton. " " 18 177 Huanuco (Huancayo). – A part of the territory of the diocese of Huanuco is separated, and a new diocese, "Huancayo," is established, a suffragan of the Metropolitan Church of Lima. . . . . 136 Ayacucho (Huancavelica). – A part of the territory of the diocese of Ayacucho is separated, from which a new diocese, "Huancavelica," is established. . . . . 130 " " " Arequipa (Tacna). – A part of the territory of the Archdiocese of Arequipa is separated, from which a new diocese, "Tacna," is established, a suffragan of the Arequipa Archdiocese itself. 142 March 10, 1945, Kilmore. – A Chapter of Canons is established or restored in the Cathedral Church of Kilmore. . . . June 15, Neopampilon. – From the diocese of Neopampilon and from the Apostolic Prefecture of Arauca, a part is separated, and a new Apostolic Prefecture of Labateca is established. 307 III • APOSTOLIC LETTERS March 19, 1944, To be made known to us. – The Pia-Unito Matrum christianarum, commonly called the "Bruderschaft Christlicher Mütter" (Brotherhood of Christian Mothers), canonically established in the abbatial church of Einsiedeln, is raised to the rank of a primary association for all dioceses of Switzerland. July 5, 1945. Concerning the Venerable Brother. – Saint Alphonsus Mary de Liguori, E.D., of the city and diocese of Agrigento. 108

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- 227 LETTERS. For the approaching feast day. - To the Most Reverend Father and Doctor Benedict Aloisi Masella, titular Archbishop of Caesarea in Mauretania, Apostolic Nuncio in Brazil, celebrating the twenty-fifth year of his episcopate, January 6, 1945. At the same time, to the Most Reverend Cardinals and to the Most Reverend Archbishops and Bishops of Galliae. . . . 144 180 To the Reverend Father and Doctor Ildebrand Vanucci, titular Bishop of Sebaste in Cilicia, and also Abbot Ordinary of Saint Paul outside the walls, and to the Reverend Father Edmund Bernardini, Abbot General of the Holy Cistercian Order: from the end of the eighth century, from the election of Blessed Eugene III to the Chair of Saint Peter, and his episcopal consecration. . . . 27 24 as to you and to them. - To the Illustrious and Venerable Vladislaus Anders, General Prefect of the Polish Military in Italia. . . . . 183 During the most atrocious war. - To the Most Reverend Father and Doctor Angelus Rotta, titular Archbishop of Theban, Apostolic Nuncio in Hungary, happily completing ten years of priesthood, March 27. . . . . 145 Happily completed. - To the Most Reverend Father and Doctor Alexander, titular of Saint Mary in Cosmedin, of the Roman Church, Cardinal Verde, Archpriest of the Patriarchal Basilica of the Liberian Church, happily completing his eightieth year, April 12. . . . . 110 With the approaching feast day. - To the Most Reverend Father and Doctor Bernard Griffin, Archbishop of Westmonasterien, from the end of the century, concerning the return of John Henry Newman to the unity of the Catholic Church. . . . May 8. . . . 184 A particular grace of God. - To the Most Reverend Father and Doctor Raphael Charles, titular of Saint Praxedis in the Roman Church, Cardinal Rossi, celebrating the twenty-fifth year since the beginning of his episcopate, concerning the acts of the Holy Council for the selection and governance of Bishops. 156

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To the Most Reverend Father John de Jong, Archbishop of Utrecht, and other Bishops of the Netherlands.

Four years ago. To the Most Reverend Father Alexius, titular of Saint Callistus, Cardinal Priest of the Holy Roman Church, Archbishop of Naples, happily completing his fiftieth year of priesthood.

Next month. To the Most Reverend Father John Baptist, titular of Santa Maria in Transpontina, Cardinal Priest of the Holy Roman Church, celebrating the tenth anniversary of his priesthood.

June 10. To the Most Reverend Father Peter, titular of the Most Holy Trinity in Monte Pinci, Cardinal Priest, Archbishop of Lyons and Vienne. This is the seventh year since the convocation of the first Council of Lyons.

During these past years. To the Most Reverend Fathers, Archbishops, Bishops, and other Ordinary authorities of Poland.

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With particular affection. To the Most Reverend Father Elijah, titular of Saint Mark, Cardinal Priest, celebrating the tenth anniversary of his priesthood.

Fullness of priesthood. To the Most Reverend Father Clement Micara, Archbishop titular of Apamea in Syria, Apostolic Nuncio in Belgium, and Apostolic Nuncio to Luxembourg, happily completing his fifth year as Bishop.

We have taken note. To the distinguished Mr. Charles Flory, President of the "Catholic Social Weeks" association in France.

We have received with joy. To the Most Reverend Father Michael, Cardinal of the Holy Roman Church, Archbishop of Munich and Freising, and other Most Reverend Archbishops and Bishops of Bavaria: in response to their joint official letter.

We have gladly received. To the Most Reverend Father Alaphridun, titular of Saint Martin in Montibus, Cardinal Priest, Archbishop of Milan, concerning the celebration of the fourth Eucharistic Congress for the entire Archdiocese of Milan in Modena.

We believe it is fitting to provide for this. To the Most Reverend Fathers, Archbishops, Bishops, and others in Czechoslovakia.

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other Most Reverend Archbishops, Bishops, and Ordinaries of places in Germany: in response to common official letters, 21. 278. The fourth completed century. - To the Most Reverend Father Charles de Ferrari, Archbishop of Trent, on the occasion of the fourth anniversary of the convening of the Ecumenical Council of Trent, ... 309. V - MOTU PROPRIO, March 24, 1945. Concerning the daily prayers. - On the use of the new Latin translation of the Psalms in the performance of the Divine Office, VI. March 6, 1945. - ADDRESSES, 11. To those associated with the Christian Worker Societies of Italy, gathered in Rome from the dioceses of Italy, 68. From the Most Blessed Father, given before the people in the forum of Saint.

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344 Index of documents arranged in chronological order concerning Peter at the Vatican, undergoing penance. . . . 1945, May 10, To the Legate of Galliae, accompanied by . . . . 111. June 2, To the Most Reverend Fathers, Guardians, on the Feast of Saint Eugene I, Pope. . . . . 146. "To the Most Blessed Father, auspicious greetings," August 15. 159, To the women belonging to the Christian Societies of Workers of Italy, gathered from the dioceses of Italiae in Roma. . . . . 212. October 2, To the Prelates, Auditors, and other Officials and Administrators of the Sacred Roman Rota, as well as to the Advocates and Procurators of the same Tribunal. . . . . 256. November 21, To the women delegated by the Christian Societies of Italia. . . . . 284. November 27, To the Legate of the Republic of Argentina. . . . . 314. December 29, To the Jewish refugees. VII - NEWS. 1944, December 24. . . . . 317. RADIOPHONY: The benignity and humanity of our Savior, God, appeared. - From the Supreme Pontiff, given to the entire world, on the eve of the Nativity of the Lord Jesus Christ, 10. 1945, May 9, From the Supreme Pontiff, given to the entire world. . . . . 129. June 17, To the faithful for the centennial celebration of the Sodality of Prayer, in the Basilica of the Holy Heart of Jesus, located in the city of Paris. . . . . 189. To the faithful gathered from the entire Republic of Colombia in the city of Bogotá, for the Convention in honor of Jesus Christ the King. . . . . 262. October 12, To the faithful of Argentina, gathered in the city of Buenos Aires, at the end of the century from the institution of the Sodality of Prayer, dedicating the entire Republic to the Holy Heart of Jesus. . . . . 318. November 18, To the faithful of Hispaniae, celebrating the sacred solemnities for the completion of a century since the institution of the Sodality of Prayer in the city of Matritensi. . . . . 321. VIII - SERMON. 1944, December 24. On this eve of the Holy Nativity. - Which the Most Holy Lord Pope Pius XII delivered, on the eve of the Nativity of the Lord Jesus Christ, in the presence of the Most Reverend Fathers, Cardinals, and the Most Reverend Bishops and Prelates of the Roman Curia. . . . . .

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1945, March 24. Decree. The priest Tullius Calcagno, from the diocese of Interamnensi, is excommunicated.

II - HOLY CONGREGATION OF THE COUNCIL.

1938, July 29. Diocese of R. and others. - Resolution concerning the Mass for the people.

1944, November 11. Diocese of O. - Resolution: Regarding Apostolic Reservations.

III - HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH.

1945, August 1. Of Saint Leo of the Amazon (of Iquitos). - Decree. The Apostolic Vicariate of Saint Leo of the Amazon shall henceforth be called "of Iquitos."

IV - HOLY CONGREGATION FOR RITES.

1944, May 4. Office and Mass for the Feast of the Immaculate Heart of the Blessed Virgin Mary. Decree No. 3.

Praenestina. - Decree regarding the resumption of the cause for canonization of Blessed Stephen Bellesini, confessor, of the Order of the Brothers of Saint Augustine, parish priest of Genestani.

Barcinona. - Decree regarding the introduction of the cause for beatification of the Servant of God, Mary, in the world Anna Perez Florido, foundress of the Congregation of the Mothers of the Abandoned.

Taurin. - Decree regarding the introduction of the cause for beatification of the Servant of God, Theresa Valse Pantellini, professed sister of the Institute of the Daughters of Mary, Help of Christians.

1945, January 26.

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Bayonne. - Decree regarding the introduction of the cause for beatification of the Servant of God, Augustine Etchécopar, Superior General of the Congregation of the Priests of the Most Sacred Heart of Jesus of Livias.

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March 23, Turin. Decree regarding the introduction of the cause for the beatification of the Servant of God, Aloysius Balbiano, secular priest, coadjutor vicar of the place "Avigliana."

April 21, Rottenburg. Decree regarding the introduction of the cause for the beatification of the Servant of God, Philip Jeningen, professed priest of the Society of Jesus.

April 25, Albania. Decree declaring the martyrdom of the Venerable Servant of God, Mary Goretti, secular virgin.

April, Suriname or Busducen. Decree concerning the virtues for the beatification of the Venerable Servant of God, Peter Donders, professed priest of the Congregation of the Most Holy Redeemer.

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[*Latin ed. p. 367*]

THE SEVENTY-THIRD COMMENTARY IS CONCLUDED ON THE THIRTIETH DAY OF DECEMBER IN THE YEAR MCMXLV BY THE POLYGLOT PRESS OF THE VATICAN.

[*Latin ed. p. 369*]

In the year 1945, in the City of the Vatican, on Friday, March 2nd, Acta Apostolicae Sedis, Supplement, concerning the Laws and Regulations of the State of the City of the Vatican, Year XXIX. Pontificate of His Holiness Pope Pius XII. Ordinance of the Governor of the State concerning the issuance of a new series of postage stamps.

March 2, 1945.

THE GOVERNOR OF THE STATE,

Having considered Article 5, paragraph 1, of the fundamental law of the City of the Vatican, June 7, 1929, No. 1, as well as Articles 2 and 20, letter c), No. 5, of the law concerning the sources of law, June 7, 1929, No. 11;

Having considered the ordinance of July 30, 1929, No. VIII, concerning the postal service;

Having heard the opinion of the General Counselor of the State;

Orders:

Article 1. The issuance of a new series of ten denominations of postage stamps is authorized, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican.

Article 2. The value of the individual postage stamps referred to in the preceding article is, respectively, as follows: 5 centesimi, 30 centesimi, 50 centesimi, 1 lira, 1.50 lire, 2.50 lire, 5 lire, and 20 lire; 3.50 lire, and 5 lire, expressed in lire.

[*Latin ed. p. 370*]

Acts of the Apostolic See - Supplement, Article 3. - The postage stamps will be printed using engraving techniques and will have the following characteristics: Values of 5, 30, and 50 centesimi: dimensions: 19.1 mm x 24

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mm, excluding margins, 24 mm x 29 mm, including margins; they depict: the coat of arms of the Supreme Pontiff, Pope Pius XII, surmounted by the tiara and the keys, which stands out on a darker central square, in which two branches of olive intertwine with the cords of the keys. They bear the inscriptions: at the top: VATICAN POST; at the bottom, the respective prices: 5 centesimi, 30 centesimi, 50 centesimi. Colors: the 5 centesimi value: slate; the 30 centesimi value: sepia; the 50 centesimi value: green. Values of 1, 1.50, and 2.50 Lire: Dimensions: as above. Depiction: in the central circle is engraved, in black, the profile of the Supreme Pontiff, Pope Pius XII, facing to the left; a sprig of olive adorns each of the four corners around the circle; below, the two keys with their cords are visible; they bear the inscriptions: at the top: VATICAN POST; at the bottom, the respective prices: 1 Lire, 1.50 Lire, 2.50 Lire. Colors: the 1.00 Lire value: sepia; the 1.50 Lire value: red; the 2.50 Lire value: turquoise. Values of 5 and 20 Lire: The dimensions and depiction are as in the previous ones, except that the profile of the Supreme Pontiff faces to the right. At the bottom, the prices correspond to the value of the individual postage stamps. Colors: the 5 Lire value: violet; the 20 Lire value: green. Values for express delivery of 3.50 and 5 Lire: Dimensions: 42.5 mm x 25 mm, excluding margins. They reproduce the panorama of the State, with the tiara and crossed keys at the top right, and the inscription: STATE OF THE CITY OF VATICAN, at the bottom left. The rectangular frame, which surrounds the vignette, is adorned with a frieze of small lilies and has, at the bottom, a scroll with the inscriptions: in the center: VATICAN POST; on the left: EXPRESS; and on the right, the indication of the value. Colors: the 3.50 Lire value: frame: strawberry red and vignette: brown; the 5 Lire value: frame: turquoise and vignette: green.

[*Latin ed. p. 371*]

Laws and Regulations of the State of the City of Vatican 3, Article 4. – The postage stamps referred to in the preceding articles shall be valid from the date of entry into force of this ordinance. Article 5. – This ordinance shall be published, in addition to the usual methods, by posting it on the doors of the offices of the Governorate, in the Courtyard of St. Damasus, and in the Post Offices; it shall take effect on the same day as its publication. Vatican City, March 2, 1945. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 373*]

In the Seventeenth Year, City of the Vatican, Thursday, April 19, 1945. Number: 2. S.S. SUPPLEMENT TO THE LAWS AND DECREES OF THE STATE OF THE VATICAN CITY. Reign of His Holiness POPE PIUS XII - Year VII. No. XXX. Ordinance of the Governor of the State concerning postal and telegraphic rates.

April 19, 1945.

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THE GOVERNOR OF THE STATE,

Having considered Article 5, paragraph 1, of the fundamental law of the City of the Vatican, June 7, 1929, No. 1, as well as Articles 2 and 20, letter c), numbers 5 and 6 of the law on the sources of law, June 7, 1929, No. 11;

Having considered Ordinance No. VIII of June 30, 1929, concerning the postal service;

Having considered Ordinance No. X of November 23, 1929, concerning telegraph and telephone services;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. - Beginning April 20, 1945, the amount of postage for correspondence within the City of the Vatican and for correspondence destined for other States – excluding Italy – is established as follows:

FOR FOREIGN DESTINATIONS – EXCLUDING ITALY:

Letters:

First 20 grams: 5 Lire.

For each subsequent 20 grams or fraction thereof: 3 Lire.

[*Latin ed. p. 374*]

6 Acta Apostolicae Sedis - Postcards by correspondence . . . . Recommendation . . . . . Supplement . . . . . L. 3 — » 10 — L. 0.50 » 0.25 » 0.40 » 0.30 » 2 — » 0.20 FOR INTERNAL USE: Letters: first postage of 20 grams . . . . . for each subsequent postage of 20 grams or fraction thereof . . . Postcards: for correspondence . . . . . illustrated with no more than five words of greetings. Recommendation, in addition to the postage fee. Stamps and illustrated postcards with only the date and signature . . . . Article 2. - From the same date as that mentioned in the preceding article, the fee for internal telegrams is set at fifty centesimi per word, with a minimum of ten words for each telegram. Article 3. - This ordinance shall be published, in addition to the usual methods, by posting in the Courtyard of St. Damasus, at the door of the "Unici" section of the Governorate, and in the post offices, and shall take effect on the same day of its publication. Vatican City, nineteen April, nineteen hundred and forty-five. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 377*]

I Anno XVII, Città del Vaticano, Saturday, June 3, 1945, No. 3.

ACTA APOSTOLICAE SEDIS, SUPPLEMENTO PER LE LEGGI E DISPOSIZIONI DELLO STATO DELLA CITTA DEL VATICANO.

Pontificate of His Holiness Pope Pius XII - Year VII, No. XXXI.

Ordinance of the Governor of the State concerning postal rates.

Translated by churchlatin.ai, a product of Boyne Archives

June 30, 1945.

THE GOVERNOR OF THE STATE,

Having considered Part 5, Chapter 1 of the fundamental law of the City of Vatican, June 7, 1929, No. I, as well as Articles 2 and 20, letter c), No. 5, of the law on the sources of law, June 7, 1929, No. II;

Having considered Ordinance No. VIII of June 30, 1929, concerning the postal service;

Having considered Ordinance No. XXVIII of November 30, 1944, concerning postal rates;

Having considered the Agreement between the Holy See and Italy concerning postal rates, June 27, 1945;

Having heard the opinion of the General Counselor of the State;

ORDERS:

1. Effective July 1, 1945, the table contained in Article 1 of Ordinance No. XXVIII of November 30, 1944, for the postage of correspondence and other postal items sent from the City of Vatican to Italy, is replaced by the following table:

CORRESPONDENCE

Letters and postcards:

First 20 grams: L. 2.50

For each subsequent 20 grams: L. 1.75

[*Latin ed. p. 378*]

10 Acta Apostolicae Sedis - Supplemento: Cartoline postali di Stato e dell'industria privata: a) semplici L. b) con risposta pagata. Cartoline illustrate, privata non 1,50 »3 – comprese quelle di Stato e dell'industria illustrate: con la sola firma dello speditore e la data » 0,50 con frasi di convenevoli espresse in massimo di 5 parole » 1— » 1— » 3,50 » 1— » 0,50 » 0,40 » 0,20 per i primi 100 grammi » 1,50 per ogni 50 grammi in più » 0,80 » 6— Biglietti da visita: con non più di 5 parole di convenevoli. Carte manoscritte: primo porto di grammi 250, per ogni 50 grammi o frazione in più. Stampe non periodiche... e stampe periodiche... spedite di... seconda mano: per ogni 50 grammi o frazione. Pieghi contenenti libri spediti sottofascia da case editrici o librarie: per ogni 50 gr. o frazione (limite massimo consentito gr. 700). Carte punteggiate ad uso dei ciechi: per ogni chilogrammo o frazione di chilogrammo. Campioni senza valore: Espressi: oltre la francatura ordinaria. Raccomandazione, oltre la tassa di francatura: per tutti gli oggetti, tranne i successivi » 5— per i campioni gratuiti di medicinali » 1,50 per le carte punteggiate ad uso dei ciechi » 0,75. Indennità per oggetti raccomandati smarriti » 80. Assicurazione, oltre le tasse di francatura e raccomandazione: per le prime 200 lire, per ogni 100 lire o frazione di 100

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lire in più... » 4— » 2— » 2,50 » 1,50. Contro i rischi di forza maggiore, oltre il diritto di assicurazione normale: per le prime 200 lire, per ogni 100 lire o frazione in più...

[*Latin ed. p. 379*]

Laws and regulations of the State of the City of Vatican:

Small packages with declared value, in addition to postage and insurance charges: up to 250 grams.

• • •

L. 5 - . . . » 2 - » 2.50 » 2.50 fixed » 2.50 if requested after postage. » 3.75 for each 50 grams or fraction thereof. . . . . .

Right of customs clearance.

Right of money order, in addition to postage and, where applicable, insurance charges.

Receipt notices: right.

Limits: The weight, size, and value limits for all postal items are the same as those established for the internal service of the Kingdom of Italy.

Ordinary Packages: up to 1 kg. » 13 - from over » 1 to 3 » 22 - » » 3 to 5 » 31 - » » » 5 to 10 » » » 10 to 15)) 6 6 - - » » 15 to 20, » 74 -

Empty containers for return:

Ordinary packages and 53 - » 12 - bulky empty containers for return (an increase of 50% on the rates for ordinary packages).

Urgent (the charge includes the delivery fee by express):

- Non-bulky: up to 1 kg » 30 - from over » 1 to 3 » 50 - » » 3 to 5 » 70 -

- Bulky: an increase of 40% on the rates for non-bulky urgent packages.

- With money order, in addition to the postage charge and, where applicable, the insurance charge . . . . » 2.50

[*Latin ed. p. 380*]

12. *Acta Apostolicae* – with declared value, right of the *Sedes* of – Supplementary insurance to ordinary shipments, in addition to the postage: for the first 200 lire, L. 4.50; for each additional 100 lire or fraction thereof, L. 2.50. For packages containing books shipped by publishing houses or bookstores: a reduction of 50% on the rates for ordinary packages. Compensation for loss of ordinary packages: equal to the ascertained damage, with a maximum of L. 80. Compensation for loss of packages with declared value: equal to the ascertained damage, with a maximum equivalent to the amount of the declared value. Customs re-composition fee: up to L. 50, L. 3.50; over L. 50 up to L. 100, L. 2.50; for each additional 100 lire or fraction of 100 lire, L. 1. – L. 2.50. Registered Mail: Ordinary: in addition to the postage and telegraphic fee, L. 2. The present ordinance shall be published, in addition to the usual methods, by

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posting in the Courtyard of St. Damasus, at the door of the offices of the Governorate, and in the post offices, and shall take effect on the same day of its publication. Vatican City, thirtieth of June, nineteen hundred and forty-five. I, THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 381*]

In the seventeenth year, in the City of the Vatican, on Thursday, the sixteenth of August, in the year one thousand nine hundred and forty-five, Number 4. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness Pope Pius XII – Year XVII, Number XXXII. Ordinance of the Governor of the State concerning the issuance of a series of postage stamps for postage due. August 16, 1945. THE GOVERNOR OF THE STATE. Having considered Part 5, chapter 1, of the fundamental law of the City of the Vatican, of June 29, 1929, number 1, as well as articles 2 and 20, letter c), number 5, of the law of June 7, 1929, number 11, concerning the sources of law; Having considered the ordinance of July 30, 1929, number VIII, concerning the postal service; Having considered the ordinance of September 15, 1931, number XXIII, concerning the overprinting of postage stamps; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. – The issuance of a series of postage stamps is authorized to be applied to insufficiently stamped correspondence, in order to indicate the amount of postage due, in accordance with article 9 of the ordinance of July 30, 1929, number VIII.

[*Latin ed. p. 382*]

14 Acta Apostolicae Sedis - Supplemento, Article 2. - The series consists of six denominations, each possessing the following characteristics: Design: Crossed keys surmounted by the triregnum, enclosed within an oval frame formed by the cords of the keys themselves, printed in black using a copperplate engraving technique, on a rectangular background with a wavy pattern imprinted using lithography, in color. Dimensions: millimeters 18 x 24. Denominations: 5 centesimi, 20 centesimi, 80 centesimi, 1 lira, 2 lire, 5 lire. Colors of the background bands: for the 5 centesimi, yellow; for the 20 centesimi, gray; for the 80 centesimi, reddish; for the 1 lira, green; for the 2 lira, light blue; for the 5 lire, sepia. Inscriptions: Inside the frame: in the upper part: POSTE VATICANE; in the lower part: SEGNATASSE; above this, the indication of the individual denominations, on two lines. Article 3. - This ordinance shall be published, in addition to the usual methods, by posting it on the doors of the offices of the Governatorato, in the Cortile di S. Damaso, and in the postal offices; it shall take effect on the same day as its publication. Città del Vaticano, sixteenth of August, nineteen hundred and forty-five. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 383*]

In the seventeenth year of the City of Vatican, on Saturday, the first of

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September, 1945, Number 5. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Decrees of the City State of Vatican. Reign of His Holiness Pope Pius XII – Year VII, Number XXXIII. Ordinance of the Governor of the State concerning the issuance of a new series of commemorative postage stamps commemorating the charitable works of the Supreme Pontiff Pius XII during the present war.

September 1st, 1945.

THE GOVERNOR OF THE STATE,

Having considered Article 5, chapter 1, of the fundamental law of the City of Vatican, June 7th, 1929, number 1, as well as articles 2 and 20, letter c), number 5, of the law on the sources of law, June 7th, 1929, number 11;

Having considered the ordinance of the Governor of the State of the City of Vatican, concerning the postal service, July 30th, 1929, number VIII;

Having considered the ordinance of the Governor of the State of the City of Vatican, September 1st, 1942, number XVI;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – A new issuance of commemorative postage stamps is authorized, commemorating the charitable works of the Supreme Pontiff Pope Pius XII during the present war, to be used for the payment of taxes relating to correspondence originating from the City of Vatican.

[*Latin ed. p. 384*]

18 *Acta Apostolicae Sedis* - Supplemento, Articolo 2. - Valor de los singulos timbres postales de los cuales se menciona en el articulo precedente es, respectivamente: Lira 1, Lira 3, Lira 5. Colores: verde, para los valores de Lira 1; rojo para los valores de Lira 3, y azul para los valores de Lira 5. Año de emisión: MCMXLIV (1944). Todas las otras características son idénticas a las de los timbres postales cuya emisión fue autorizada con la ordenanza del 1 de septiembre de 1942, número XVI. Artículo 3. - Los timbres postales de los cuales se menciona en los artículos precedentes tienen valor a partir de la entrada en vigor de la presente ordenanza. Artículo 4. - La presente ordenanza será publicada, además de por los medios ordinarios, mediante afiche en el Patio de San Dámaso, en la puerta de las Oficinas del Governatorato y en las oficinas postales del Estado, y entrará en vigor el mismo día de su publicación. Ciudad del Vaticano, 1 de septiembre de mil novecientos cuarenta y cinco. IL GOVERNATORE CAMILLO SERAFINI.

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